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The Reformed Journal

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The Militant Mind (I)

By Henry Stob

WHAT, we have been asking, must the Church do ut the world? There is a Mind operating in upon the Church which, in answer, bids us the world. There is another Mind which bids fight the world. The demand of the first Mind or Safety; that of the second is for Militancy. ving previously discussed the one Mind, I turn to a consideration of the other.

The militant mind counsels attack upon the world. e "world" which this mind offers for attack is a quality only; it is a concrete entity, the exng whole of men and cultures which, qualified sin, lies unredeemed outside the Christian urch. The mind which counsels attack upon this rld is not a person or a group of persons; nor is principle; it is a spirit which, generated through exclusive devotion to a non-inclusive principle, mates to a greater or lesser degree persons and ups whose outlook is shaped in part by the force other Minds operating within the Church. The ack upon the world which the militant mind s forth is not physical in nature; it is an intelual and spiritual assault which employs as apons, not blades of steel, but words, ideas, argunts, and attitudes. These weapons, however, ugh themselves not physical, are often given nes which are borrowed from the vocabulary of rsical war. Under the inspiration of the militt mind they are called guns, bombs, bayonets, ne-throwers, and the like. The assault made h these weapons, it should be added, is launched l carried forward in the name of the antithesis.

THE MILITANT MIND is to be distinguished from the Mind of Safety. Although there is a p-seated identity in the two, both being predomitly negative in their attitude toward the world, y express their common negativity in such difent ways that they may be regarded as distinct l separate Minds.

The first thing to be observed is that these minds differently oriented. Unlike the mind of ety, the militant mind compels the believer to k outward. It does not encourage him to turn back upon the world and to bend in meek solicile over an imperilled Church; it bids him face world with unbending resolution. More than t, it moves him out into the world. In this basic position it distinguishes itself sharply from the nd of safety and reveals affinities to the Positive nd which I shall attempt to characterize in a lowing issue of the *Journal.*

Because it is oriented to the world the militant mind induces in those who come under its influence such an awareness of the world's thought and movements as the mind of safety does not, and perhaps cannot, provide. It thereby lays the groundwork for significant theological advance and helps free the Church from the dogmatic sterility which is the, doubtless unintended, legacy of Safety.

Because of its basic orientation the militant mind moves men away from the Puritanism toward which the mind of safety inclines them. Involving men in war, and engaging them in urgent preparations for the battle, it does not encourage preoccupation with the niceties of personal morality or with the merely prudential aspects of Christian ethics. Nor does it engender reliance on formal rules of behavior; it induces the Christian to oppose to legalistic enactments the liberty that he has in Christ, the freedom he needs to carry on the fight.

Whereas the mind of safety is congenial to many typical aspects of American fundamentalism, the militant mind evokes no sympathy for the quiescent pietism which is central to it. The mind of militancy detests passivity, being nothing if not dynamic; it is not easily blinded by mere sentiment; and it brooks no doctrinal looseness. It tends, therefore, to arrest, much more thoroughly than the mind of safety does, the development of fundamentalistic tendencies within the Reformed community.

What has been said may serve to indicate that the mind of safety and the mind of militancy differ in important ways. Because they differ they tend to drive the Church in different directions, at least when matters of policy and practice are at issue. When the Church faced the problem of fundamentalism in the form of a concrete proposal to retain or sever membership in the National Association of Evangelicals (NAE) the two minds pulled, I dare say, in opposite directions. So likewise when the Church faced the problem of legalism in the form of a concrete question concerning the meaning of the Resolutions on Worldliness formulated by the Synod of 1928. In this instance, too, the two minds disclosed their diversity by recommending different readings of the Resolutions. They exerted opposing pressures when the divorce and remarriage question was under consideration, and they appear to have suggested different answers to the question concerning the control of Calvin College. It may be said, indeed,

that on almost every issue arising in the Church these two minds encourage men to place the accent differently and to propose differing solutions to problems. The mind of safety and the mind of militancy are quite distinguishable and frequently in tension.

And yet they are related. They are related not merely as all three Minds in the Church are related, by a common bond to God in Christ through the Scriptures and the Creeds in the power of the Holy Spirit. They are related at another level also. At this level they are united in a common cultural vision and commitment which they jointly recommend in distinction from another which finds its advocate in the mind I have called positive. The mind of safety and the mind of militancy are, in spite of marked differences on the surface, one in their attitude toward the world. Both are basically negative; in the view of both the world looms up as nothing so much as a threat to Christian truth and practice; both fear this threat and in the face of it recommend avertive action above all else; both define themselves in reaction to a world regarded primarily as a hazard and only secondarily as an opportunity.

The militant mind, unlike the mind of safety, moves men out into the world. Its movement, however, as is the safe mind's movement of withdrawal, is not so much *for* the world (in the world's behalf) as *against* the world (in behalf of the existing Church). Its central concern, like that of the mind of safety, is for self-protection. The militant mind does not induce a man to wrap his pound up in a napkin; it stimulates him rather to enlarge his inheritance. But it does not move him to scatter and distribute his possessions; it stimulates him rather to exercise a jealous guardianship over them by moving out with weapons of destruction against a world which he has trained himself to contemplate as more dangerous than needy.

DOES the Scripture generate and justify the mind of militancy? Is this mind the product and expression of Christian principle? In order to answer these questions some necessary distinctions must be made; one must observe the difference between Person, Mind, and Principle.

The militant mind is not a person; it is a spirit or temper which to a greater or lesser degree influences and inspires persons. It is also not a principle; it is an attitude or perspective formed with reference to a principle. Lying between principle and person, and touching both, it is identifiable with neither. No Christian person incarnates the militant mind and no Biblical principle dictates it. The militant mind impinges upon Christians and modifies them in varying measure; it also impinges upon Scripture and reflects it to some degree; but it is not to be confused with eith
Praise of the militant mind is therefore not pra
of persons or Scripture, and criticism of it is
criticism of them. The militant mind could,
theory, stand regardless of the faults of those
animates; and it could fall regardless of the
cellence of the principle it appeals to for validati

Now the principle that the mind of militar
appeals to is an excellent one. It is the Bibli
principle of the Antithesis and its pendant,
principle of Holy War.

The doctrine of the antithesis is a thoroug
Biblical doctrine. It teaches that in the history
the sinful world two forces, powers, and persons
sin and grace, hate and love, Satan and Jesus Ch
— are arrayed against each other. It teaches t
through the operation of these agencies two p
ples are created with two allegiances, and that th
peoples, incorporated in two kingdoms with diff
ent lords, are in radical opposition to each oth
are indeed at war. It teaches that this war is
mere incident in the life of men, no mere epis
that only temporarily disturbs the peace and u
of mankind; it teaches that this war is radical
enduring, engaging men in an all-pervasive and
demanding conflict which will be terminated o
at the end of ages. It teaches that this war
cosmic proportions and significance, embracing
only every human being, but even the angels
the demons, and having consequences that re
into eternity. It is to this sound doctrine that
mind of militancy appeals for validation.

Believing that the Church is at war and is ca
upon to fight as long as history lasts, the mind
militancy appeals for justification not only to
theological doctrine of the antithesis, but also
the specific injunctions to do battle which, arti
lating the antithesis, are spread in great numb
upon the pages of the Bible. Back of the milit
mind lie the words of the Old Testament Prophe
awake, awake, put on thy strength, O Zion (
52:1); strengthen ye the weak hands, and conf
the feeble knees, say to them that are of a fea
heart, be strong (Isa. 35:3); keep the fortr
watch the way, make thy loins strong, fortify
power mightily (Nahum 2:1); prepare ye
buckler and shield and draw near to battle (
46:3).

Back of this mind lie also the words of the N
Testament Apostles: contend earnestly for the fa
(Jude 3); put on the whole armor of God (E
6:11); guard that which is committed unto t
(I Tim. 6:20); fight the good fight of faith (I T
6:12); cast down imaginations and every high th
that is exalted against the knowledge of God
being in readiness to avenge all disobedience
Cor. 10:4, 5); wax not weary, fainting in y
souls (Heb. 12:3); resist the devil (James 4:7

This mind acknowledges Jehovah as a man of r (Exod. 15:3); it understands that it is Je-vah who puts enmity between Satan and the man and between their seed (Gen. 3:15); it urs the Savior say, Think not that I came to d peace on the earth, I came not to send peace, a sword (Matt. 10:34).

These are the Biblical representations which lie nind the mind of militancy and from which it ives much of its character and worth. The in-ictions it recognizes are normative and binding; urning from them is a repudiation of Biblical hority, a flight from active obedience. No one o honors the Word may deny or minimize the igation Christians are under to be vigilant, dy-nic, and intrepid fighters. Christians must re-t with strength and alacrity every attack made on whatever is true, and good, and beautiful, and ht, and holy. And Christians must fight evil all its forms, wherever it appears. They must nt error and falsehood, injustice and heartless-s, pride and bigotry, fear and cowardice, pas-n and lovelessness, distrust and suspicion, dis-alty and faithlessness, dishonesty and misrepre-tation, and every other vice both within and hout the Church, both in their own lives and in lives of others.

But, of course, the fight must be conducted with Christian purpose, in a Christian manner, with ristian weapons, against the proper objects, and the context of a larger Christian life. When is not so conducted a mind is formed which nds in danger of exhibiting the very evils the ripture enjoins us to attack, a mind which, though appeals to Scripture, is not the purest reflection its principles but a kind of veil upon them. The nd thus formed I have ventured to call Militant.

THE militant mind is not at fault in urging men to fight in behalf of the Kingdom of our rd. Nor is it at fault in representing the Chris-n life as a continuous and all-engaging war ainst every kind of evil. It is at fault in suggest-g that the Christian life is nothing but a war. errs in making warfare the inclusive symbol of Christian life. It thus obscures the fact that Christian life may, and indeed must, be de-ibed in other terms as well if it is to be fairly presented and lived in its completeness.

The militant mind has its own vocabulary. Its aracter and presence is revealed in the language induces men to use. When, under the governance this mind, men speak of the world, or of the urch in relation to the world, they almost invari-ly resort to martial symbols: the Christian is a dier; the man of the world is an enemy; the urch is a citadel; the Christian community is armed camp; life is a battle; history is a war; God's people is an army; His ministers are warriors; His Word is a sword.

This language is remarkable and revealing. What is remarkable about it is not that it is made up of metaphors (figures of speech are unavoidable, especially in religious discourse); nor simply that military figures are employed (the Bible is full of them); but that the military figures are disassociated from other figures with which the Bible joins them, and that in this isolation they are employed to define the very essence of Church and world in their relation to each other.

It is permissible to think of the Christian as a soldier standing at attention before the Supreme Commander, but only if one remembers that the Christian is also a suppliant on his knees before the Savior, and that he is a child with a small weak hand held firm and lovingly by the tenderest of Fathers. The man of the world is doubtless an enemy of God and of the Church, although he may not always be conscious of the fact; but he is no less a drowning man clinging desperately to a straw and requiring not the thrust of a sword but the help of compassionate hands. The Church may be described as a citidel, with ramparts manned by dedicated soldiers ready to repulse the foe; it is also a bride awaiting with eager expectancy the coming of the bridegroom. The Christian life may be described as a battle; it is also a pilgrimage on which the weary traveller, guarded by the great Keeper of the sheep, is led beside still waters. The Bible may be contemplated as a sword; it is also bread, and a fountain of living water, and a green pasture, and a glorious and redemptive disclosure of the living God. The people of God may be thought of as an army marching in serried ranks against the foe; it is also the joyous company of the redeemed publishing to all the world the good glad tidings of peace.

But the mind of militancy ignores this complexity. In the simplistic perspective that it furnishes everything takes on a martial hue, and under its influence men tend to think and speak of Church and world in nothing so much as the fighting words of war.

THIS ignoring of complexity, this inclination toward the simplistic, is characteristic of the militant mind. Under its influence men tend, as has already been observed, to use a restricted and homogeneous vocabulary, and to reduce the complex Christian life to the single dimension of war. Once this reduction has been made, however, other reductions follow hard upon it, for warfare demands simple and clear-cut issues. The soldier functions well only when the battle lines are clearly drawn; he best sustains the fight when he ignores all affinity with the enemy. The militant

mind, therefore, depreciates the shared and common, and accents difference. It does not encourage recognition of the relativities of historical existence; it develops no eye for greys. It induces men to think in terms of black and white, and to deal in absolutes. Under its influence a man is tempted to take refuge in abstractions.

Consider, by way of illustration, the doctrine of the antithesis, the doctrine to which the mind of militancy appeals above all else for validation. An important question to ask when construing this Biblical doctrine is: Between which classes or groups of people does the antithesis exist? How shall we call and conceive these classes? There are at least three possibilities here. We could construe the doctrine in terms of Elect and Reprobate, or of Regenerate and Unregenerate, or of Believer and Unbeliever.

The mind of militancy recommends the use of the first set of terms: Elect and Reprobate. It recommends them because they are clear, distinct, absolute. In them the antithesis comes into sharpest focus. These classes of people have nothing in common. In election and reprobation humanity is cut cleanly in two. But are these the theologically most fruitful categories to employ, and can we by the use of them alone really understand the Biblical teaching?

An obvious objection to these categories is that they have no verifiable denotation. They are non-existential terms. They are oriented to the secret counsel of God and refer to people who are not identifiable. We do not know who the elect and reprobate are, and therefore cannot recruit them for concrete historical tasks. Moreover, considered simply under the aspect of election and reprobation, people have no specifiable characteristics. These terms refer to timeless decisions or attitudes of God, but not to creative or recreative acts that bring something into existence or alter what does exist in some ascertainable way. To construe the antithesis in terms of elect and reprobate, therefore, is to give to the doctrine an abstract and unreal cast, and to put it within a simplistic framework in which no actual problems can arise.

To call the classes between which the antithesis exists the Regenerate and the Unregenerate, as Abraham Kuyper was wont to do, is to view the matter less abstractly. It is to leave the eternal realm of the divine decrees and to enter the world of history, for regeneration, like the Fall, does actually take place in time. Only, and this keeps regeneration from being in the fullest sense historical, it stands, as it were, on the border of time; it impinges vertically on only a single moment of it. It is an instantaneous act, and not a process. It takes place once and for all, and that completely. It happens, and that is the end to the matter. Regeneration undergoes no development. Histor time, experience, add nothing to it. It is unaffect by our struggles, temptations, choices. It happe not so much as a process within man as an act up him. Moreover, it does not happen, or does n necessarily happen, on the conscious level of exi ence. It is not essentially an experience. It no mally takes place below the threshhold of awar ness. This means that until in repentance, co version, and profession intimations are given its occurrence, we do not know who is regenera and who is not; we cannot tell with whom we ha to do.

It would seem better, therefore, to say that t antithesis is between Believer and Unbeliever, tween those who have and those who have not, fact, responded affirmatively to the gospel and the Christ who is its center. By so doing we ma the doctrine of the antithesis concrete and existe tial. We posit an antithesis not between ideal potential, but between real, individual, and the fore identifiable persons. This is, no doubt, a ga It is a gain because, while losing nothing, we ha seized upon a dimension of man's existence whi may not be ignored: the temporal or historic Nothing is lost: for there is preserved as cau and background of faith the instantaneous act divine recreation and the eternal counsel of el tion, while yet man is secured in his concr actuality.

It must be observed that to regard the antithe as existing between believers and unbelievers, rath than between elect and reprobate is to preclude t possibility of ever speaking of the antithesis absolute without due qualification. There is absolute element in the antithesis indeed; of th election and regeneration is witness. But there a relative element in it too; of this man's actual is proof. In the concept "believer" these two e ments are inextricably combined. The actual liever may never fairly be contemplated exc simultaneously from both points of view.

On the one hand, to contemplate the belie merely as someone who happens to believe, and unbeliever as one who happens to disbelieve, is fail to see the absolute dimensions of human exi ence. It is to fail to see that Christian fa emerges, not as the actualization of a human pos bility, but as the result of a divine operation in heart; that this operation is performed not up all men but only upon those whom God has fr eternity chosen to be the recipients of his spec favor; and that those so favored are, in regene tion, radically renewed and in that renewal diff entiated from their fellows not by degrees totally.

On the other hand, to contemplate the belie merely as elect is to contemplate an abstraction

hide from view not only his remaining sin but o the historical decision for Christ and the subquent growth in this commitment without which is not an actual Christian. By the same token, contemplate the unbeliever under the aspect of probation is to contemplate an abstraction, and to be under constant temptation to say things about him which are not actually true — as, for example, that he can do no good, or can know no truth, or that he is always resisting and falsifying the revelation of God.

(*To be continued*)

"Foreign" Missions

By Leonard Sweetman

URING THE PAST YEAR I have been thinking about e relationship between the Church in America d the Church in Japan. More specifically, beeen the Christian Reformed Church and the Rermed Church in Japan. In thinking about this lationship I inevitably thought about the relationip existing between the Church of Jesus Christ Jerusalem and the Church of Jesus Christ at ntioch of Syria, Corinth, Philippi, and other aces.

One of the most striking facts pointed out by a ading of the Biblical record is that these churches ere *interrelated*. What took place in Antioch was concern to the Church in Jerusalem. But not the sense that the Church at Jerusalem dictated e theological or ethical system to which everye in Antioch must subscribe. Nor in the masterrvant sense. Barnabas was delighted by the faith the Antiochene Christians (Acts 11:19-26). Did e people of Antioch resent Barnabas' visit as an trusion on their liberty, their freedom, or their ghts? When Agabus announced an impending world-wide" famine, the Antiochene Christians ntributed to the support of the Jerusalem Chrisns (Acts 11:27-30).

Precisely what sort of commission the Jerusalem urch gave Barnabas we do not know. But it is teresting to note that Barnabas brought Paul Antioch. The two were the guests of the Antihene Church for a whole year, during which time ey taught a considerable number of people (Acts :26).

The older, more mature Church neither imposed r leadership on the younger, more immature urch; nor did she, because of her maturity and ge," witness to Jesus Christ independently. The rusalem Church's representative(s) witnessed Jesus Christ and the power of His resurrection ithin the framework of the Antiochene Church.

In Acts 15 the Jerusalem Conference is described. his Conference stemmed from a controversy beveen the Antiochene Christians and some of the Jerusalem Christians, who were "unauthorized" by the Jerusalem Church, concerning the validity of the Christian faith which is professed without prior adherence to Moses (Acts 15:24). Because this controversy threatened the salvation, redemption, justification of the "Gentiles," a committee was sent to the Jerusalem Church to plead the cause of the "Gentile" Christians. The Church at Jerusalem could have dismissed the entire matter by saying these fellows had spoken out of turn. No one authorized them to do or say what they did and said. Instead, the interrelationships within the Church of Jesus Christ gathered in the various localities was recognized. And the Jerusalem Conference discussed the matter. Incidentally, the important argument set forth to defend the claims of Gentile Christians was the argument that the extension of God's grace to the Gentiles had been demonstrated through the gift of the Holy Spirit to them. Since God did not distinguish between Jew and Gentile, the Church should not make that distinction either (Acts 15:7-12). The leadership of the Church at Jerusalem, learning from Paul and Barnabas what God had done through them among the Gentiles, refused to make adherence to Moses the prerequisite to validate a Christian profession. This demonstrates, profoundly, I believe, the interrelationship that should exist within the Church of Jesus Christ gathered in various localities.

This interrelationship between the "older" and the "younger" churches, the American-European and the Asio-African churches, is not recognized adequately nor practiced enthusiastically. The reasons for this are numerous, I suspect. Undoubtedly we are still incapable of shaking off the inertia resulting from the modern era of the mission of the Church, during which European churches, and later American churches, sent their witness at the heels of commercial-diplomatic enterprises. Those early witnesses were hardy pioneers. And a certain romanticism attached itself to the modern mis-

sion movement. This pioneering spirit has stuck with us. Even though a contemporary missionary lives in a metropolis like Tokyo, with all the comforts and conveniences of middle-class, urban life in America, he will scarcely be able to convince his co-religionists in America that he is not living a primitive existence among backward people. Furthermore, the idea of mission, I suspect, has been too much observed through commercial patterns of thinking. And perhaps this sort of observation prevents us, at present, from recognizing that mission thinking is changing and must change if Jesus Christ is to be introduced to men so as to make confrontation by Him inescapable and inevitable. What I am driving at is this: foreign missions has depended, for the support of the incoming personnel at least, upon the so-called sending church or home church. But we are accustomed to supporting successful institutions and profitable ventures. And this sort of thinking filters into our support of the mission of the Church, too. We want to see "results," of one type or another. "What is happening to the 'investment' we are making in Nigeria and New Mexico?" "Look what 'we' are doing in Japan!" "'Our' work in Ceylon is impressive, isn't it?" "I wonder if 'our' missionaries in South America have been bothered by the Argentine revolution?" And, when the enterprise does not seem to be "successful," we are ready for drastic action that seriously compromises the motive impelling us to engage in the mission of the Church. Witness the case of the South Indian Mission of the Christian Reformed Church some years ago. When it was felt that "we" were not really in control of the situation, when our organizational structure could not be implemented successfully, we were ready for drastic action. The highest body of the Christian Reformed Church, the Synod, severed our relationship with the Telugu Village Mission. Some of the reasoning displayed in that decision of the Synod leads me to believe that because we were not able to supervise and control the *investment* we were making (I heard that term used on the floor of the Synod), we picked up our marbles and went home.

This sort of thinking, I suspect, stems in part from our failure to be conversant with the Church of Jesus Christ as it exists all over the world today. The Church of Christ exists, is active and visible, all over the world. And it possesses a degree of maturity that may be surprising to many of us. For example, in Japan the Christian Church has 500,000 members. Granted that this is only one half of one per cent of the total population; granted that there is "chaff" among the "wheat"; (that is always true of the Church of Christ, is it not? that is true of the Church in Grand Rapids as well as of the Church in Tokyo; of the Church in Amsterdam as well as of the Church in Mkar granted, too, that the Church of Jesus Christ Japan has many weaknesses, perhaps chief which is a lack of evangelistic fervor; granted th the greatest vitality of the Body of Christ in J pan, perhaps, may be found in the Mukyokai, t Non-Church Movement which rebels against t institutional Church because of formality, "ma nerism," and sterility; still the simple fact remai that the Body of Jesus Christ has come to expr sion in Japan. And that expression has gain a degree of maturity. The structure of the Ja anese Church is complete. The Japanese Chur has its own theological seminaries. Some of the are comparable to almost any seminary in Am ica. This Church governs itself. It is able, present, to criticize itself. When one is capable self-criticism one is, to a degree at least, matu The Church of Christ in Japan has associated self with various international, ecclesiastical mo ments. The Nihon Kirisuto Kyodan is affiliat with the World Council of Churches. Oth churches are affiliated with the International Cou cil of the Churches of Christ. Others are unaff ated with either of these groups; yet they rec nize the supra-national character of the Church Jesus Christ.

This is the sort of environment in which c Christian Reformed Japan Mission works. C work is not designed to set up a new denominati We work in cooperation with the Kaikakuha Kyok the Reformed Church in Japan. In fact, when c consults the Acts of the Synod of the Christi Reformed Church, one finds that prior to our e tering Japan, we were reticent to begin work the We said there was much mission work being d in Japan. We did not wish to duplicate work ready being done. Our investigation of the pos bility of working in Japan resulted in our aski the Reformed Church in Japan whether we co give her assistance, whether there was work th for us, whether we would and/or could cooper with her in the mission of the Church. We a here to do precisely that.

If these are the circumstances governing c work in Japan, let us remember them well, a work in accordance with them. We are not pected to begin a new denomination. If our wo is blessed by God, the congregations resulting fr our witness will be expected to petition a Pres tery of the Reformed Church in Japan for me bership in that Presbytery. If we fail to foll this pattern, let us recognize that what we are ing is promoting schism in the Body of Chri Furthermore, this means that our cooperation w the Reformed Church in Japan must be real co eration, not feigned cooperation. "What do y want us to do? How can we aid you in the ev

lizing of your community? What can we, your others in Christ, do to aid you in that which is sentially your task, evangelizing Japan?" That the spirit which should characterize our work: spirit of respect, a spirit in which the interrelaonships within the Church of Jesus Christ in varis localities is recognized and acted upon.

This sort of thinking is well and good, of course, ntil the Reformed Church in Japan wishes us to something we think is poor mission policy. Then hat? After all, we must be able to control our vn work. We have the right to do what we want or feel we should and must do with our own reurces and our own men. I wish to write someing about this particular matter. I think it is, ndoubtedly, one of the most pressing matters conrning which missionaries are thinking today. nd it is at this point that the sincerity of our recnition of the interrelationships within the Church Christ is given its acid test. Do we respect the hurch of Jesus Christ gathered in Japan? Are e willing to listen to her and be taught by her?

The Church of Christ, in her essence, is missiony. She is the Body of Jesus Christ, manifest in e world for one purpose: that the world may now and believe her Christ; and believing on im, may have life, eternal life, in His Name. his means that the witness to Jesus Christ, the ission, the being-sent, is of the essence of the hurch. Furthermore, the mission is not the prerogative of one denomination, nor of the Church thered in one country, nor of the Church gathered one area of the world. *The Church of Christ* is e witness of Jesus Christ. She demonstrates e effectiveness, the validity and relevance of the spel. Circumstances may well be such that the hurch in one area today will aid the Church in nother area. We must use our best possible algnment of Christ's human resources in missiony work. We must aid one another. And this aid nould be considered within the framework of interelationship. It is not a one-way street; or, it nould not be.

Prof. Talizin of the Russian Orthodox Church isited the United States some time ago. At a eeting with N.C.C.C. representatives who had isited Russia earlier, Prof. Talizin said that since ne October Revolution in Russia "the territory of ne autocephalous church is not intruded upon by nother." This was said in explanation of the lack f "foreign" mission activity on the part of the ussian Orthodox Church. I am not pleading for nis sort of thinking.

Let us reverse the picture; I am sure you will atch my point:

The Reformed Church in Japan decided that rand Rapids, Michigan, U.S.A., offered a fertile eld for evangelism. Therefore she decided to send, for the present at least, eight missionaries to Grand Rapids. When these men arrived in Grand Rapids, they made a few friendly gestures to the Christian Reformed Church. But they indicated plainly that they did not wish their work to be under the domination or authority or supervision of the Christian Reformed Church. "You can expect that the fruit of our work, normally, will be given to you. But until that time, sit back and wait. And engage in your own evangelistic work, also." What sort of reaction would this stir up? The Grand Rapids Church would probably say to the Japanese missionaries: "After all, Grand Rapids is our territory. Furthermore, we are doing something, aren't we? Why, we have approximately thirty chapels in operation. Furthermore, perhaps we do not want all of your converts. Perhaps your churches will not fit in with our way of believing and living. We have high standards for church membership. Furthermore, we are an organized Church. Why don't you Japanese missionaries work through us?"

The Reformed Church in Japan is a mature Church. It is true that she has an existence of a mere ten years as the Reformed Church in Japan, but this fact is misleading. During World War II all the Protestant churches were forced into one church by the government of Japan: the Nihon Kirusuto Kyodan. Immediately after the war's end the Reformed Church in Japan came out of this Kyodan, as it is known popularly. Prior to World War II, the constituency of the Reformed Church in Japan was part of the Nihon Kirisuto Nyokai, popularly called the Nikki. This Church, the product of the witness of the Reformed Church in America, the Southern Presbyterian Church, and the Presbyterian Church, U.S.A., has a history of more than sixty years. We are not, therefore, working with a sibling when we work with the Reformed Church in Japan. We are working with a Church that has rootage, a Church that has been tempered by the wartime period, a Church whose faith has been proven, a Church that is mature.

Oddly enough, of the various "mission fields" of the Christian Reformed Church, the New Mexican "field," alone, is a "field" in which our mission does not cooperate with a national Church. There, however, we are attempting to incorporate the emerging Church into our own denominational structure. In our other "fields" we are channeling our work into the structure of existing churches. In South America our work centers in churches similar to our own in character: immigrant churches gradually assimilating the character and temper of their adopted country and her populace. In Ceylon we work in and through a Church that has a history of three hundred years. In Nigeria our

work is channeled, ultimately, into a united Church, I understand. And, at present, we are seeking to promote the stability and maturity of this Church through the training of a national pastorate at the Gindiri Training School. Finally, in Japan we work in cooperation with the Reformed Church in Japan.

In actuality the Christian Reformed Church's mission beyond the boundaries of her own country is at present directed toward the growth and maturation of existing churches. The realization of this fact will provide us with the opportunity to reappraise some of our thinking of the past. For example, the organizational structure of the Christian Reformed mission, the world over, is expected to be uniform. It should be obvious to everyone that the vast differences between Nigeria and Japan educationally, industrially, socially, and religiously will result in a considerably different organizational structure and, perhaps, methodology in our mission located in those countries. Furthermore, in Nigeria we channel our efforts, ultimately, into a Church having a character quite different from that of the Reformed Church in Japan. Perhaps this should mean that a missionary transferring from Japan to Nigeria would find his organizational, methodological and ecclesiastical adjustments to be considerable.

To impose a uniform organizational pattern as diversified a program as the Christian Reformed Church engages in at present is to fail to recognize the interrelationships within the Church of Jesus Christ gathered in various localities. We are all to serve the Church in Nigeria, Ceylon, South America, and Japan. We are doing that at present, to a degree. These churches recognize that we are able to serve them. *How* we can serve these churches should be determined largely, I suspect, through mutual consultation in which Christian love expressed in terms of mutual respect prevails.

Does Christianity Make Sense?

By Clifton J. Orlebeke

ONE OF WILLIAM JAMES' best-known stories concerned a "ferocious metaphysical dispute" which raged among the members of a camping party in the mountains. It was about a squirrel. As squirrels are wont to do, this one had climbed up a tree trunk and was clinging to one side of it, while over against the tree's opposite side a man was standing. The man tried to catch sight of the squirrel by circling rapidly around the tree, but no matter how fast he moved, the squirrel always moved in the opposite direction, keeping the trunk between himself and the man. Never did the man see the squirrel.

The resulting problem was this: Did the man go around the squirrel or not? He surely went around the tree, and the squirrel was on the tree; but did he go around the squirrel, which always faced him in his convolutions?

As James tells the story, the dispute was not settled until someone made a distinction. "Going around" can mean, in this case, not one but two things: it can mean passing from the north to the east to the south to the west and back to the north of an object, or it can mean passing from the front to the left to the rear to the right and back to the front of the object. Depending on what one means by "going around," the man did or did not go around the squirrel. (Even then, says James, some of the hotter disputants called the distinction a shuffling evasion, and said they meant just plain honest English "around.")

The point of the story is, of course, that some arguments are not arguments at all. Or, if they are, they are not directed to the proper question. The disputants in James' story thought that they were discussing a matter of fact about a man, a squirrel, and a tree. They believed that closer attention to the man, the squirrel, and the tree would be relevant to settling their argument. But not so. The argument could be settled only by a seeming change of subject, to the examination of a word and its meanings. Any further controversy would have to be about the proper use of language, in this case, of the word "around."

When James told the story, he was especially concerned to show that the squirrel argument turned on an issue which made no practical difference and hence illustrated the value of his "pragmatic" philosophy. More recently, however, there has arisen a group of English-speaking philosophers who believe that James and others like him failed to exploit fully their insight into the importance of linguistic clarity. They believe that almost all past and present discussions about God, freedom, immortality, good and evil, and similar difficult subjects have been obscured by a lamentable con-

ion of meaning. Consequently they believe that ir chief calling, at least for the time being, is ind out how many problems that seem real and portant are really "squirrel-problems"; that is, blems which vanish or change in form once their aning is clarified.

The power of this "analytic method" is shown ely by applying it to an old puzzle: Can God ate a stone so heavy that He cannot move it? s appears to be a question about the magnitude the divine power, and conceivably it could stir quite a controversy. But it is a rather queer stion; no matter how one tries to answer it, he ls that he is at least partly wrong. And if he nges his answer he is still partly wrong. No aightforward approach, however thorough, seems solve the puzzle.

But let us examine the question itself. It asks, lly, whether God can create an immovable stone l then move it. And this is literally nonsense; the expression "movable-immovable stone" is -contradictory; it has no meaning, no sense. e puzzling question is actually no question, and refore is completely irrelevant to any facts ut the divine power. When subjected to close mination, it vanishes.

In a recent volume of essays,[1] a group of prominent thinkers who take seriously this new thod of analysis address themselves to some ditional doctrines of the Christian faith. All them (they are sixteen in number) are philosoers working in the British Commonwealth. About f, including one editor, are professing Chrisns of the Anglican communion; the other half, luding the second editor, are not. But all share onviction that theological questions call for seris and particular treatment. And this, it seems me, is what makes their essays important: they present a kind of responsible thinking about ristianity of which too few of us are aware, and ose increasing influence sets a new challenge the re-examination and restatement of the Faith.

As one might expect, this book records differces of opinion between Christians and non-Chrisns about theological questions. One group is nerally favorable to the received doctrines, and e other group is generally unfavorable. But the *ture* of their disagreement is not at all what one ght expect. It is not a disagreement about nether Christianity is true or is false; it is rather dispute about whether Christian doctrines can be *her* true or false. To put it another way: the ld-fashioned" atheist would usually grant readily at he understood what religious people were saying, but he would heartily deny that their statements had a basis in the facts. Thereupon the Christian would traditionally adduce "evidences" and philosophical arguments to refute him. Not so with the modern "analytic" philosopher-sceptic; for he cannot see how the doctrines of theology can even be stated in an intelligible way — a way which does not involve the confusion of the squirrel puzzle or the contradiction of the movable-immovable stone. Let one of the essayists speak for himself:

> I've never been much worried about the difficulty of "proving" the truth of Christianity; and I would agree that most of our basic convictions have to be taken on trust. The real intellectual difficulty for the believer or would-be believer is not the problem of proof but the problem of meaning. The characteristic propositions of religion seem to me to be meaningless.

This assertion sets the theme of the book. To meet it, the Christian has no recourse to traditional arguments, no right even to urge faith. He must first show that there is something to believe, something which is not logically preposterous. If faith in God can in fact be shown to have no more content than faith in round squares, for example, then Christianity is, indeed, in a serious predicament.

An interesting example of this kind of argument is provided by Mr. Flew in a short essay entitled "Theology and Falsification." He begins, characteristically, with a parable. Two explorers once came upon a clearing in a jungle in which there grew many flowers and many weeds. One explorer declares that a gardener must be tending this plot; the other explorer disagrees. So they decide to find out. They set a twenty-four-hour watch; no gardener appears. Thinking the gardener may be invisible, they put up a fence. They electrify it, and patrol it with bloodhounds. Nothing whatever indicates the appearance of a gardener. But still the Believer is unconvinced. "But there is a gardener, invisible, intangible, insensible to electric shocks, a gardener who has no scent and makes no sound, a gardener who comes secretly to look after the garden he loves." The Sceptic at last despairs, "But what remains of your original assertion? Just how does what you call an invisible, intangible, eternally elusive gardener differ from an imaginary gardener or even from no gardener at all?"

The application of this parable to theology is readily seen, and Mr. Flew makes the point forcefully. The religious Believer says, "God is in Heaven, and He loves me." This seems to be a statement of great importance which describes a real state of affairs. But what, exactly, does it say? Or, to ask an equivalent question, what does it deny? What difference in the Believer's experience does it imply? Would any event occurring in his life indicate that God did not love him? None whatsoever, says Flew. When the Believer prospers, he

1. *New Essays in Philosophical Theology*, edited by Anny Flew and Alasdair MacIntyre. London: SCM Press, 55. 274 pp., 21s.

gives the credit to God; when he suffers, or others suffer, he says that this, too, comes from a loving God. He may qualify by saying that God's love is inscrutable and beyond merely human love; indeed, he must, for the ways of God are sometimes exactly contrary to what we would call acts of love. Nevertheless he maintains that they are acts of love.

Now, says Flew in effect, what real content do you Believers have in mind when you say God loves you? When I point to evidence that certainly seems to disprove what you say, you deny its force. You say that *no* event disproves the love of God. But a statement that denies nothing says nothing. Therefore you have given me nothing to believe, just as the explorer's gardener turned out to be nothing at all.

In another typical essay, D. M. MacKinnon discusses the doctrine that all men survive death. He maintains that the statement itself is strictly nonsense; that is, it has no intelligible meaning. "But death itself is not something we can significantly speak of survivig. If we say we survive death, we do not know what we are saying. For we cannot stretch our lines of connection with ordinary usage far eough to establish the sense of it. The words are combined in such a way that, if we attend to them closely, defies the possibility of our attaching sense to them."

When reduced to its essentials, MacKinnon's argument states that human survival after death is self-contradictory and therefore meaningless. Either a person is dead or he is not; but he cannot be both. For what is a person? He is a being who walks with his legs, sees with his eyes, talks with his mouth, and thinks with his brain cells. When we say he is dead we say that his legs are still, his eyes are darkened, his mouth is dumb, his brain is dissolving. When we say he survives after death, what can we possibly mean by this? At the least, that he can still *do* something. But how, and with what? We must assume unconsciously that he has some kind of an active body after all. But then he isn't really dead. MacKinnon concludes that to talk about survival after death is simply to be careless about logic; there is no question about its truth or falsity, because it means nothing intelligible.

Taken at their face value, arguments such as these (and I shall not trouble the reader with more of them) reveal a curious situation: there are teachers and writers, learned men in the vanguard of philosophy, who say that they cannot accept Christianity because they do not believe that it says anything significant. They argue their case in the name of good usage, clarity of meaning, and consistent logic — a trio of values hardly anyone, Christian or non-Christian, would care to reject. It will not do simply to say that these men blinded by an unregenerate logic or a heat grammar; we all use the same rules when we t with one another. Nor will it do merely to rec mend the enlightenment of faith; for we must m age, somehow, to describe to such people what i that they must have faith *in*.

It would appear that a new area of controve has been marked out for those whose calling volves an intellectual defense of the faith. If th objections are genuinely new, they must be me a new way; if they are subtle transformations the old arguments (as I tend to believe), then must be shown in detail. Whichever be the c the challenge remains.

But specialists are not the only concerned par to this modern phenomenon. Every Christian w bears witness to his faith has, no doubt, met pe who puzzled him by their casual acceptance of religious beliefs whatsoever. Such people usu affirm sincerely their faith in God and moral but are quite ready to admit that the Method and the Unitarians and the Roman Catholics the Christian Scientists and anyone else are rect as long as they, too, believe in God and moral

Of course this is an impossible attitude, e though many "enlightened" people hold it. M odists and Christian Scientists, to take an exam believe different things about the nature of G and these beliefs cannot both be true. To say t they *are* both true is to say, in effect, that they both meaningless — that they do not refer to a thing real whatsoever. If two people looking the same house at the same time should disag about its color, for instance, one saying it red while the other said it was green, we wo not concede that they were both correct. We wo suppose, rather, that one of the two people color blind. It does make sense to recognize t one person *sees* red while the other *sees* green, as it makes sense to recognize that some people trinitarians and some are unitarians. But to that the house is both red and green at the sa time and in the same respect is nonsense, just a is to say that God is truly described by both tr tarians and unitarians.

It appears, then, that the scepticism of scho and the "tolerance" of the man on the street h a common foundation: they both presuppose t religious statements bear no relation to the fa and therefore are unworthy to be called either re true or really false. For many people of our a the cloud of confusion somehow becomes transm ed into a halo of virtue immensely difficult to lodge; the scholars, at least, present their posit for what it is.

A Look at the Dutch (II)

by John T. Daling

N A PREVIOUS ARTICLE (*The Reformed Journal*, r 1957), I described some features of the Dutch em in the Netherlands. Here I present some tered impressions more specifically concerned h the people. The differentiation is in a large e an artificial one. Cultural systems do not t without people, and people everywhere live ome sort of cultural system. People are, how-, significantly influenced by the kind of cultural em they are in, and the system as significantly ects the people in it. So it is with the Dutch

Some General Traits of the People

rderliness. Everything is carefully kept in its e. There is a neatness about things, in town country, that is in striking contrast to prevail- practices in neighboring lands. There is an dered" look about everything.

Frugality. Anything salvable is used. Not only glass mustard jar but even its little plastic top redeemable at the store. In villages and cities n make their living by regular house-to-house ecting of potato peelings and other table scraps, ting this mixture, and selling it to farmers for tle and pig feed. The other garbage, tin cans, es, paper, etc., is collected by the municipality. some cases the refuse is burned in huge fur- es to form "clinker," which is then crushed and d for road building, and in other cases it is mped in marshy spots to help raise the land level provide building spots or to increase tillable eage. Anything in any way re-usable is used. ere is very little waste. Autos and trucks do stand with engines running when deliveries made.

Cleanliness. This is proverbially a national tch trait. It is true that the Dutch are particu- about dusting and polishing in the home, and ubbing the sidewalks, but by U. S. standards ere is much to be desired with respect to hygienic anliness. For example, bread is not wrapped paper is too expensive — and fresh fish are ddled uncovered and un-iced along the streets. aw no screen doors or window screens anywhere; the farms the manure piles are usually not far om the kitchen doors (in fact, house and barn e sometimes under one roof), and there are flies.

Traditionalism. The Middle Ages are still very se to the Dutch. Many of their buildings, their emorials, the priceless original paintings in their lleries, the historical pieces in their museums, date from the 1600's and even earlier; most of the cities and even the streets have had the same names for at least the last three or four hundred years. Until this generation most things in the home, in society, and in work were still done the same way as they had been done for the last three to four hundred years. Generation after generation of families have continued living in the same locality. In many instances parcels of land have remained in the same family for centuries. All of this, and more, makes tradition a veritable web. Modern methods and tools are slowly being used, but in most areas things are still done the hard, slow way by hand even though suitable modern equipment is available. It may be that tradition isn't worshipped, but it is held very dear. Much attention is given to birthdays and anniversaries. There is at practically every turn an almost alert sensitivity to being rooted in the past.

Introversion. The Dutch seem to be almost congenitally "inward turning." They tend to be reflective, restrictive, inhibited. They do not have the "openness" of person characteristic of some of their neighbors and of Americans in general. They find it difficult to begin conversation with a "stranger"; some even refuse to do so. Perhaps the congestion of their living, the dampness and coldness of their climate, and the rigor of their educational system contribute to this trait.

Individualism. The Dutch are said to be a liberty-loving people. But very often this means "wanting my way." The Dutch cannot stand in line; speed laws in cities have had to be abandoned because they couldn't be enforced; pedestrians and bicyclists won't budge an inch for the driver of an automobile. The Dutch are on the whole very disciplined intellectually, but their behavior indicates that they are not so disciplined socially. One of their own countrymen, who interviews many young people, confided this to me too, and added that Dutch youth detest military service because of social discipline — it is so foreign to their spirit and doing (if one is hedged about in so many ways, one is inclined to compensate by "release" in some other way). Perhaps it would be better to say that the typical Dutchman is ego-centric rather than individualistic, for what is meant here is not that each wants to be different from others but that each is very much concerned about himself.

Competitiveness. By the spirit of competition I do not mean a spirit of seeking to outdo or excel

another in some specific way (a spirit characteristic of very many Americans), but rather a somewhat pervasive spirit of seeking to keep from others, for oneself. There isn't much of the spirit of adaptiveness; each is very insistent on "his turn" in stores and markets. In fact, the typical Dutchman will rather loudly quarrel about who was "first." Perhaps it would be more accurate to call this a form of selfishness, in the sense that each looks out only for himself and his own. This spirit is explicable at least in part if one bears in mind that the general character of the Dutch economy, with its limited opportunities and frugality, fosters this spirit. I do not mean, of course, that the Dutch are not hospitable; upon occasion they can be most heartwarmingly so.

Materialism. Perhaps the character of the Dutch economy may also be cited to explain why each generation seems to be grossly concerned in garnering as much wealth as possible. Perhaps this concern exists for the sake of helping the next generation, though this does not seem to be characteristic of the present unskilled laboring class, which is almost profligate because its economic future is fairly stable owing to all kinds of insurances. American materialism exists largely in terms of goods (what one can get for one's money); Dutch materialism exists almost exclusively in terms of money and getting more of it. This monetary concern is somewhat reflected in the Gereformeerde newspaper *Trouw*: its size may vary from four to eight or more pages, but regardless of the size one whole page is devoted every day to stock market quotations and financial news. It is also somewhat reflected in the fact that there are few if any gratuitious services, but there are many services for which gratuity is expected: at no gas station was my windshield washed or cleaned as an unsolicited service.

Patronizing attitude. Class consciousness pervades the Dutch system and reflects itself in many ways. Officials almost instinctively employ the "heel-cooling" or "let-them-wait" tactic with respect to their subordinates. They are approached with ceremony and great deference. Some have a "democratic spirit," but they are almost conspicuous because of it. The patronizing attitude is partly reflected in the practice of tipping, which is almost universal: the laundry man is tipped when he returns the laundry, the coal man when he brings the coal (and he deserves it, too, after lugging burlap bags full of coal up flight after flight of narrow, steep stairs!), some even tip the streetcar conductor when they buy a supply of tokens.

Chauvinism. The Dutch are intensely patriotic. *Vaderland en bloed* loom large. They have but a small eye for other countries. The patriotism of the American with his "My country, right wrong" is mild indeed to that of the typi Netherlander. The Dutch way isn't just anot way, it is *the* way. The Dutch are highly al to the fact that they had a "golden age," and th sometimes act as if this age is still with the Their country *is* the "hub" of the world.

Secularism. In America, Saturday afterno and evening is usually the recreational highpo of the week. In the Netherlands, Sunday is h day: restaurants, movie houses, concert halls, a theatres are jammed. In most stores the cle on Saturday bid their customers adieu with "e prettige Zondag." There are many churches, except among the Gereformeerden church atte ance is small. The "tripartitism" and "organi tionism" of the Dutch system seem to make fo noticeable lack of general Christian leavening the totality of living. What Christian influe there is (and there is quite a bit of it) is larg organizational and narrowly confined to organi tions. One hardly expects to hear religious mu on the radio at any other time than at that ti allotted by the state to this or that Christ organization.

Perhaps at this point I should say that the tra I have selected as being typical of the Dutch not conspicuous when one is himself caught up the Dutch system. Moreover, I do not here p tend to give an exhaustive analysis of the charac of the Dutch people; I have only attempted characterize what I have observed to be the c temporary Dutch spirit. If it be said that I ha succeeded only in caricaturing, I can only re that I have tried very hard to make the caricatu at least an authentic one: a caricature well d emphasizes or accentuates noticeable or differe ating characteristics (cartooned caricatures of o standing personalities exemplify this point we

Impressions of Reformed Church Life

My impressions of Reformed church life are ba on experiences gained in only eight Gereformee and two Hervormde churches in and around Amst dam, besides two small Gereformeerde churches Drenthe. Hence these impressions may not representative of Reformed church life in gene but I think that they are not far from being typi

Architectural

Recently constructed Gereformeerde churc are ultra-modern in design, and there is a c certed attempt to make each look significantly d ferent from the other. There is currently a stro opinion among church planners that the lines the edifice should reflect the times in which it built rather than the lines or style of another e Incorporated in these churches are units for soc

vities. In the sanctuary itself use is made of etimes daring but nevertheless significant reli- is symbolism. Churches built before World r II, however, have few, if any, of these char- eristics.

Attitude Toward Strangers

t would be wholly erroneous to say that the rches have signs above their doors saying, rangers Not Welcome." But the arrangement he church and the general attitude of the wor- ppers seems to say this. In most of the church- many of the pews or seats have small markers ding "Niet Vrij" (that is, "not free"). About minutes before the minister enters, a little t goes on in the front of the church, indicating t any seat still vacant is "free"; until that time stranger is left to stand alone in the aisle or wait in the rear of the church. It would be un- to say that strangers are treated hostilely, but s quite accurate to say that they are ignored.

Attitude of People in Church

n the Netherlands the people do not "dress up" church as they do in America. Indeed, some the people appear as if they had hurriedly own on their clothing to make a dash to the store some item needed the last minute.

Before the worship service begins the people as noisy as if they were meeting each other at beginning of a school society meeting. When minister appears, the scene suddenly changes take on the atmosphere and attitude of a sanc- ry. Many of the ministers are robed. In some rches the deacons are gloved. On Communion nday many men dress somewhat formally. There many of the younger generation among the rshippers, and comparatively few of the older.

The Service Itself

The order of worship is much like that of Re- med churches in America. One soon gets en- loped in the soul-gratifying feeling of participat- g in the "communion of the saints."

The reading of Scripture is usually done very eaningfully (not matter-of-factly, nor hastily, as it were a mere preliminary to the main thing — e sermon). Often several portions relevant to e sermon topic are read from various parts of e Bible.

A few of the sermons I heard gave the impres- on of coming almost solely from "above the ears," t most of them came from the total person of e minister, who brought things from the whole life to bear on his sermon and who brought a essage that bore on the whole of the lives of the teners. Some of the preachers included a little rt specifically directed to and understandable by the children. Much of the sermonizing was more on the order of "broad" Biblical interpretation than strict textual exegesis in the narrow sense. Most of the ministers seemed to preach from notes; a few followed manuscripts rather closely.

There usually are at least four and sometimes five collections at each service. The collecting is silent: the coins drop noiselessly into velvet bags.

There is little fraternizing after church. People tend to disperse rapidly as if a bomb were to explode soon.

On Communion Sunday the large churches have two services in the morning to take care of the many who come forward to sit about long tables to partake of the sacrament; at each service there are four or five "sittings" and no sermon. At the evening service there may be at least two or three "sittings" and then a very short sermon. The common cup is still used.

Except for the Gereformeerde, Hervormde and the Roman Catholic, there aren't any comparatively large denominations corresponding to the Presbyterian, Episcopal, Baptist and Methodist in the United States (although there are at least twenty-seven different denominations represented in Amsterdam) and church attendance in these other denominations is on the whole not large. A much greater percent of the population in the United States attends church than in the Netherlands. Our brethren there are greatly surprised to learn this; they are also amazed by the number of churches in the United States. They are inclined to consider our country a godless land.

Impressions of the Free University

The Free University is a big university by European standards. About 1700 students are enrolled. The teaching staff numbers more than 120, of which about one-tenth are in theology. The university now has six "schools" or divisions: theology, law, medicine, natural science and mathematics, philosophy and letters, and economics.

About eighty-five or ninety percent of its budget is subsidized by the government. Plans are afoot to create a whole new complex of buildings on a single campus at a cost of more than 85,000,000 gulden. Eighty-five or ninety percent of this amount will come as a subsidy from the state. The present buildings are scattered in various parts of the city. Many of them are old homes or warehouses converted to classroom or laboratory, but the Valerius Kliniek and the Laboratory for Physics and Chemistry are large, comparatively new buildings specially designed for their functions.

The Free University is really a university. The emphasis is on research; teaching is in a sense but a

side line. And the research is genuine. Those connected with this uiversity are thoroughly convinced that intellectually the universe is not closed. They know that there is still much to find out in theology, biology, and any other area where the intellectual quest is applicable. In fact, so strong is the emphasis on research, so keen is the interest in studying reality in its totality, that there is a desire to import someone from the United States to teach or show them the available methods and techniques for doing creditable research in a certain area that is relatively "new" to them.

The University is "free." That is to say, the investigator can go about his investigating *freely* (of course, the University is "free" in quite a different sense too). There is at the "Vrije" a general intellectual climate which makes genuine research possible (it should be remembered that when one is doing genuine research, one cannot antecedently demarcate — nor have demarcated for him — the area within which one's conclusions must fall). At the Vrije the professors have a wholesome confidence in one another's integrity. They are convinced that their colleagues are Reformed in their inner being, and thus they are also confident in each other as regards integrity of intellectual research. They realize that in the intellectual quest one looks for facts and tries to explain them. They know that fallibilities may occur either in the looking or the explaining, but they continue the quest; and they remember that it is an intellectual pursuit.

At the Vrije there also seems to be an awareness of the great and essential difference between being "mistaken" and being "un-Reformed." To say that a man is "un-Reformed" is to strike at his soul, at his inner relationship to God, at his basic commitment, at the very heart of his being. To say that a man is "mistaken" in a view or conclus is quite another matter. A mistake or alleged m take reflects on something the person *did,* not what he *is.* It reflects on the fallibility of m (many really Reformed people, including minist in their sermonizing, can be mistaken about m things, but they are not therefore un-Reformed There are differences of opinion at the Vrije, the professors criticize each other too (often v vigorously), but they do not readily brand w they consider to be a mistake as a piece of un-formed thinking. In fact, there is a reluctance do so.

Epilogue

I have attempted in these two articles to be jective. There may be inadequacies and even crepancies in the supporting detail, but I beli the main observations are accurate (though sufficient to constitute a complete picture). purpose in writing was to describe certain ch acteristics and features of the Dutch people the Dutch way as a *whole,* and to do this not for sake of praising either the Americans or the Du but for the sake of helping both groups to und stand themselves and one another better.

These articles, therefore, do not always ref the cordial treatment I received during my ha six-months visit to the Netherlands. For the ception given me I have only praise and gratitu I met many fine people, and I was treated excelle ly. Thanks chiefly to Prof. Dr. Jan Waterink also to his assistant, Dr. H. R. Wijngaarden a their staffs at the Paedologische Instituut and Psycho-technisch Laboratorium, I received fine operation in my research (which is connected w my work at Calvin College, and which was the p pose of my visit), and I formed warm friendsh in the process.

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Our Reasonable Faith

By Anthony A. Hoekema

THE APPEARANCE of Herman Bavinck's *Our Reasonable Faith* (Eerdmans, 1956) is an event of significance for the English-speaking world. Although there have been translations of some of Bavinck's works, including one of a portion of his magnum opus, *Gereformeerde Dogmatiek* (*The Doctrine of God*, Eerdmans, 1951), never before has a work appeared in English which has attempted to give a view of the whole of Bavinck's contribution to Reformed dogmatics.

Herman Bavinck, it seems to me, deserves to be better known by the English-speaking world than he is. Standing, as he did, in the shadow of the monumental Abraham Kuyper, whose genius expressed itself in many varied areas of life, Bavinck has not received the recognition he merits. The *Twentieth Century Encyclopedia of Religious Knowledge*, for instance, lists Kuyper but not Bavinck. And yet one American theologian who was close to Bavinck at the time of both of his visits to America spoke of his scholarship as "the broadest and technically the most perfect" of his contemporaries in the same field: Kuyper, Warfield, and Orr.[1]

An extremely competent theologian, Bavinck was devotedly faithful to Scripture. While thoroughly Reformed, he was a broadminded scholar in the best sense of the term. Without sacrificing his own convictions, he was always appreciative of the good in other points of view. He was scrupulously honest in setting forth the positions of those from whom he differed. He had a feeling for problems, and did not wish an answer to a question until he had made a thorough enough study to be sure of himself. Hence we find in him often a tentative, hesitant attitude on questions concerning which others spoke with great positiveness and assurance. When he did arrive at definite convictions about a matter, however, he could state them with all the power and defend them with all the more certainty because of his scholarly thoroughness. Bavinck was a man of balance; he sought, while remaining faithful to Scripture, to avoid onesideness, and to do justice to all aspects of the truth. Above all, his writings are characterized by a devotional quality; there breathes through all his works the warm piety of a humble child of God.

The book under review is a translation by the late Dr. Henry Zylstra of Bavinck's *Magnalia Dei*. This work, originally published in 1909, was a 605-page compend of his dogmatics intended more for the average reader than for the professional theologian. And yet it is not a popularization in the worst sense of the term; it is solid, meaty, and substantial. It covers generally the same ground as the far more elaborate Dogmatics, only more briefly, less technically, more practically, and with copious references to Scripture. The translation comprises 568 pages. One of the outstanding features of this work is its Scriptural orientation. Here is exegetical theology at its best: a continual drinking of revelational truth from the living waters of Holy Scripture.

To sound a contemporary note, many people seem to feel that in the theology of Karl Barth we have received many theological insights which are new and fresh, and which have served to vitalize even orthodox theology. How much truth there is in that assertion it would be difficult to say in a few words — a difficulty made especially acute by Barth's continual pouring into traditional terms meanings which are far removed from orthodox theology. Certainly we can learn from Barth, but we must be extremely wary of assuming that when Barth uses a certain term which we also use he means by it the same thing that we mean by it. What has struck me in reading this book of Bavinck's, however, is that many of the insights which some maintain are original with Barth are found in Bavinck, in a setting of orthodox Reformed theology. It has been said, for instance, that Barth has awakened the Church to the fact that the knowledge of God must not be abstract, speculative, or theoretical, but that it must be personal, vital, and "existential" (meaning that it must be such a knowledge as vitally affects the basic problems of our existence). Observe, however, this same emphasis in Bavinck:

> Indeed, to know God does not consist of knowing a great deal about Him, but of this, rather, that we have seen Him in the person of Christ, that we have encountered Him on our life's way, and that in the experience of our soul we have come to know His virtues, His righteousness and holiness, His compassion and His grace (p. 29). . . . God is known in proportion to the extent that He is loved (p. 30). . . . The knowledge which is peculiar to saving faith is of a special kind. It is not purely a theoretical knowledge, taken up solely in the mind and the memory, which for the rest leaves man cold and indifferent. . . . The knowledge of faith is a practical knowledge, a knowledge of the heart rather than of the head, a knowledge with a personal, profound, soul-absorbing concern, for it pertains to something in which the self

1. H. E. Dosker, "Herman Bavinck," *Princeton Theological Review*, XX (1922), 448.

in its inmost essence is concerned, something in which my existence, my life, my soul, my salvation is involved (p. 431).

With regard to divine revelation, Barth has been hailed as having reminded us forcibly that revelation must first of all be understood in terms of Jesus Christ. We find this very thought, however, in Bavinck:

> The whole revelation, which is of God and through Him, has its mid-point and at the same time its high-point in the person of Christ. It is not the sparkling firmament, nor mighty nature, nor any prince or genius of the earth, nor any philosopher or artist, but the Son of man that is the highest revelation of God (p. 36).

Barth, it is said, has pointed the Church to a truth often forgotten: namely, that behind the mere letters of Scripture we must hear *the* Word, Jesus Christ, speaking to us. Bavinck expresses this idea as follows:

> Whoever studies the word without the Spirit of Christ is studying the portrait while ignoring the person of whom it is a representation (p. 433). Historical faith stops at the external report [of the Bible writers] and does not penetrate further. Temporal faith sees a certain beauty in the report, and delights in it, but really refuses acknowledgment to its real content and meaning. . . . However, when we accept the gospel with a true heart as a word which God is giving to us personally, such saving faith cannot leave us empty and fruitless. . . . Such faith does not rest content with the external report but reaches through to the person of whom that report speaks (pp. 431f.).

One of Barth's most significant contributions to our understanding of the Bible, it has been said, is his insistence that election must always be thought of as taking place *in Christ*. This emphasis is, however, also found in Bavinck:

> The counsel of redemption, therefore, goes on without the Son no more than does that of creation and providence. We read in so many words that the eternal purpose was purposed in Christ Jesus (Eph. 3:11), and that those who arrive at faith in time are chosen in Christ before the foundation of the world (Eph. 1:4). . . . Just as creation and providence, both as counsel and as reality, proceed from the Father through the Son and so come into being, so the plan of salvation is also made through the Father in and with the Son. . . . In his election God aims at nothing less than placing Christ the Mediator at the Head of His church, and to conform the church to the body of Christ (pp. 267f.).

It is to be regretted that Bavinck is not here today to evaluate for us, in his thorough and trenchant way, the so-called neo-orthodox theology. I have found in him, however, emphases which could well be leveled against a man like Barth, though Bavinck lived long before Barth made his major contributions. From such emphases we could surmise fairly well what his reaction to this new theological trend would be, were he living today. I instance two of these.

The first concerns Scripture. Bavinck is ready to admit that a distinction can be made between revelation and Scripture: "Scripture is therefore not the revelation itself, but the description, the record, from which the revelation can be known" (p. 95). His further comment on this distinction, however, is quite significant for our contemporary theological scene:

> However, when one calls Scripture the record of revelation, he must be on guard against another error. After all, there are those who not only distinguish between revelation and Scripture, but also separate and segregate the two. These acknowledge that God was active in a special way in the revelation which precedes the Scripture; but for the rest they hold that the recording of the revelation was entirely left up to the persons writing it and that this took place quite outside the pale of God's special providence. Scripture according to this view remains a record of revelation, but an incidental and defective one. . . . It [the above] is a point of view which leads to the expression that the Holy Scripture *is* not the Word of God but that the Word of God is *contained* in the Holy Scripture (pp. 95f.).

Against this type of disjunction between revelation and Scripture, so typical of the neo-orthodox position current today, Bavinck reacts strongly and firmly:

> The view that special revelation is of God but that Scripture came into being apart from His special care is directly against the testimony of Scripture itself. It repeatedly and emphatically declares that as *Scripture* also it is the Word of God. True, Scripture is to be distinguished from the revelation that precedes it, but it is not to be separated from that revelation. Scripture is not a human, incidental, arbitrary, and defective supplement to revelation but is itself a component part of revelation (p. 96).

A second of these emphases in Bavinck concerns the question of the fall of man and the origin of sin. That Bavinck would strongly oppose Barth's denial of the historical fall is obvious from these words:

> The creation of man according to the image of God and the possibility of his fall include the possibility of his redemption and re-creation. But whoever denies the first cannot affirm the second; the denial of the fall has as its other side the comfortless preaching of human irredeemability (p. 215).

Bavinck's point here is that if you deny that sin entered historically into the world at a certain point of time, thereby implying that it was somehow always there from the beginning, you cannot have a real redemption, since then sin is as original as God. To the same effect he discusses, on another page, the view that sin takes its point of departure either in matter or in the finite existence of all creatures (p. 226). He ties in this view with ancient Gnosticism, with Persian dualism, and other similar dualistic explanations of the origin of evil. He then comments as follows:

> All [these views] have this in common that they look for the origin and seat of sin, not in the will of the creature but in the structure and nature of things, and therefore in the Creator who is the cause of that structure and nature. . . . And then man goes scot free. In that event sin did not begin at the time of the fall but at the time of creation. Creation and fall are then identical. The existence, then being itself, is sin. Moral imperfect

is the same as finitude. And redemption is absolutely impossible or it culminates in the annihilation of the real, in nirvana (pp. 227f.).

Bavinck's description here reminds us forcibly of arth's "Nichtige" — the realm of chaos and dark-ss, which exists from the beginning, from the me of creation, as "that which God does not will" id that which threatens the creature. Sin is an pect of this "Nichtige." It would seem that ere is an inescapable dualism here (as some of arth's critics have pointed out), and that Bavinck, ere he living today, would direct against Barth e type of criticism he made in the above quotation. t is also interesting to note how Bavinck in the st sentence of the quotation anticipated the con-ption of redemption found in a man like Paul llich, for whom "salvation" ultimately consists man's complete absorption into Ultimate Being.)

There are great insights in this book, tremendous sentences which one cannot resist reading and reading. Where, for instance, could one find a ore penetrating paragraph on man than this one?

> Science cannot explain this contradiction in man [that he is both great and miserable]. It reckons only with his greatness and not with his misery, or only with his misery and not with his greatness. It exalts him too high, or it depresses him too far, for science does not know of his Divine origin, nor of his profound fall. But the Scriptures know of both, and they shed their light over man and over mankind; and the contradictions are reconciled, the mists are cleared, and the hidden things are revealed. Man is an enigma whose solution can be found only in God (p. 23).

Bavinck's conception of the image of God in man I believe, one of his most enriching contributions Reformed theology. He makes the point that e image of God in man cannot be seen in one erson in isolation, but only in man and woman gether, as in Christian marriage (p. 184). urthermore, to see that image in its fulness, we ust look at all of mankind, with its culture and story (p. 185). This image, further, must also e seen in connection with man's assigned dominion er the earth. That image, therefore, is not just static something, but a continuing challenge; in an's dominion over the earth, which includes is cultural task, the image of God must come to n ever-richer unfolding (p. 215). Ultimately the nage of God must be perceived in eschatological erspective: it will only be seen in its fulness in the ew humanity which will be the redeemed Church f Jesus Christ (p. 206).

After making the customary Reformed distinc-on between the image of God in the broader and n the narrower sense, Bavinck links the two to-ether by observing that the important thing is ot just *that* we think but *what* we think about — ot just the formal likeness to God in capacities nd abilities, but concrete, actual, spiritual likeness to God in the quality of our living (p. 213). The image of God in the narrower sense is the spiritual health or soundness of man, whereas his loss of the image in this narrower sense is the sickness or disease of man (p. 210). Viewed in this light, redemption comes to be seen as the healing of man's spiritual disease, and his restoration to spiritual health.

Bavinck has some significant things to say about general revelation. He suggests that the sense of divinity found in all men (Calvin's *sensus divinitatis*) involves two elements: a feeling of dependence, and a feeling of responsibility, and Bavinck here cites Romans 1:20 (p. 43). He warns us against either overestimating or underestimating general revelation (p. 44). He indicates the value of general revelation in the following:

> It is owing to general revelation that some religious and ethical sense is present in all men; that they have some awareness still of truth and falsehood, of good and evil, justice and injustice, beauty and ugliness; that they live in the relationship of marriage and the family, of community and state; that they are held in check by all these external and internal controls against degenerating into bestiality . . . in short, that mankind is by general revelation preserved in its existence, maintained in its unity, and enabled to continue and to develop its history (p. 59).

These words contain a warning, I believe, against a rather common type of oversimplification: simply ascribing all the beneficent influences and restraints mentioned above to common grace, and for getting the important role played by general revelation in these matters. Belief in general revelation, furthermore, leads Bavinck to a broad appreciation of human culture:

> The Christian, who sees everything in the light of the Word of God, is anything but narrow in his view. He is generous in heart and mind. He looks over the whole earth and reckons it all his own, because he is Christ's and Christ is God's (I Cor. 3:21-23), (p. 37).

Bavinck's chapter on Sin and Death (XIII) is outstanding in its depth and penetration. His discussions of the social character of sin, and of the sin against the Holy Spirit are illuminating and suggestive.

In his chapter on the Covenant of Grace (XIV) Bavinck reveals himself to be, as usual, a man of balance. While insisting that the covenant of grace should not be separated from election, lest it become a mere covenant of works (p. 272), he also recognizes that there will always be in the covenant of grace as it historically manifests itself those who remain unbelieving and are therefore not elect (p. 278). The Church must exercise the judgment of love, that those who appear to be walking in the way of the covenant are to be considered fellow-believers; but this judgment does not take away the need for earnest self-examination on the part

of every covenant member to determine whether he be in the faith (p. 279).

In connection with the external call of the gospel Bavinck, while strongly maintaining the doctrine of divine election, asserts that this calling on God's part is serious and well meant (pp. 415ff.).

Bavinck has something to say on a problem which is busying many minds today: ecumenicity. He insists that when we think of the Church we are not to draw a sharp line of separation between the Church militant and the Church triumphant, but are to keep them together in our thinking, in order to get a complete picture of the Church (p. 521). He holds that the unity of the Church is spiritual in character, and is still in the process of becoming (pp. 522f.). Generally he suggests that the unity of the Church is an eschatological concept, which will come to full realization only in the life to come; and yet he maintains that this unity is present not only in the invisible but also comes to expression in the visible manifestation of the Church (p. 523). Significant for our day is the following:

> But later [after New Testament times] the church of Christ was divided by all kinds of heresy and schism in the successive centuries. At the present time its multitudinous denominations and sects present a most lamentable spectacle of disunity. Still, something of the old unity can still be seen. . . . The church is in its unity an object of faith; even though we cannot see it, or cannot see it as plainly as we should like to see it, it exists now and it will some time be perfected (p. 524).

One statement of Bavinck's is, to my mind, a somewhat unhappy one. In his chapter on the covenant of grace he says: ". . . The covenant of grace, which really makes no demands and lays down no conditions, nevertheless comes to us in the form of a commandment, admonishing us to faith ad repentance (Mark 1:15)" (p. 278). To say that the covenant of grace "really makes no demands and lays down no conditions" would seem to give a docetic character to the conditions which the Scripture associates with the covenant. On this point I prefer the formulation of Geerhardus Vos. He states that the covenant of grace is not conditional in the sense that there is in it any condition with meritorious value, nor in the sense that what is asked of man in the covenant must be fulfilled in his own strength, but that the covenant is conditional as concerns its completion and its final blessings. He further observes that if there were no conditions in the covenant of grace, only God would be bound by the covenant and not man; but then the covenantal character of the covenant of grace would be lost (Vos, *Dogmatiek*, I/II, 115, 117).

As far as the formal aspect of Bavinck's *Reasonable Faith* is concerned, an index would add greatly to the value of the work, especially since the chapters are not divided by subheadings.

A word must be said also about the translation. We may heartily thank God that Dr. Henry Zylstra was spared long enough to complete the translation of this work. It may well be that in years to come no translation of his will be better known than this one. One of the amazing features of this book is that it does not read like a translation, but like a well-written English prose. Sometimes, in fact, Zylstra has even improved on the original as when he renders Bavinck's statement about Pharaoh, "hij wandelde zijn eigen verderf te gemoet," as follows: "he strode straight to his doom" (p. 252). If I mistake not, this translation of Bavinck's *Magnalia Dei* is not the least of Zylstra's contributions to the Kingdom of God.

The edition which was translated into English was the Dutch edition of 1909. In 1931 a second Dutch edition was published. Into this edition was inserted an additional chapter entitled, "Ministrations and Offices," which was found among Bavinck's papers after his death, and was intended by him for an eventual reprinting of *Magnalia Dei.* Possibly a second edition of the English work could be enriched by the inclusion of this chapter.

Here, then, is vital, vibrant theology. For the theological student who cannot read Bavinck in Dutch, this book is a *must.* Ministers of the gospel will find it full of stimulating insights, historical perspectives, and, above all, Scriptural background for, orientation in, and validation of, Reformed theology. It is especially to be hoped that this Centennial Year of the Christian Reformed Church will find many of our laymen buying and studying this meaty volume which was, it should be recalled, primarily intended for the reader who is not a professional theologian. We vitally need what Bavinck has to say, for he speaks to our generation.

"Certainly few things damage a man's Christian testimony more than the reputation, deserved or undeserved, of being the kind of person in whom spirituality is compounded with worldly ambition and, therefore, the kind of person from whom to expect both hypocrisy and fanaticism."

—Cecil DeBoer in
Responsible Protestantism

Pages From the Past

r the Centennial Year — a collection of contemporary accounts and documents which reflect something of the origins and veloping life of the Christian Reformed Church. Selected and edited by Dr. George Stob.

The Church's Self-Identification

The Seceders of 1857 had separated from the Dutch Reformed Church and established themselves as an independent urch. A church's own consciousness of her character and entity, and her sense of the place she occupies with respect her environment as well to the community of churches, reflected in large part in the name by which she chooses be known. By what name would the Seceders decide to called? How did they want to be identified and known the American community in which they resided?

For the first two years the newly formed church was ithout a name. The church was content to exist, and to ist separately, and the name appears not to have been a atter of much consequence to a little group whose life hung the balance and whose future did not seem specially omising. When names were chosen they were for the first any years names that stressed a Dutch national and religous tradition. Meanwhile, there was also a conscious ideavor to choose a name that distinguished the new little urch from the Dutch Reformed Church in America — the urch from which she seceded.

Holland Reformed Church

The first indication of concern about a name appears in ie minutes of the Classical Assembly held on February 1859, in Grand Rapids, Michigan. Article 4 of these mintes reads: "It was asked which name the church should ow assume. By unanimous vote the name of Holland Reormed Church was chosen."

It is interesting to note that this name, though reflecting ie Dutch national and religious tradition, was set up in merican (almost Yankee-Dutch) style. The original of ie above minute gives the church's name: "Hollands reormd churs." The name, therefore, reflected a deliberate eckoning with the American environment. The same is rue of the name next chosen.

True Dutch Reformed Church

In 1861 the Classical Assembly discussed the advisability f having each congregation (of which there were four at his time) incorporate under the provisions of civil law. In his connection it was decided to adopt the name "True utch Reform." The congregation of Graafschap had objections to that name. The nature of these objections is ot indicated. Classis decided, nonetheless, that the name hould be adopted, so that all the congregations were so nown with the exception of Graafschap (*Minutes, Classical Assembly*, February 8, 1861, Art. 9).

This name, too, reflects a consciousness of residence in the merican community. It also reflects a deliberate concern o be distinguished from the Dutch Reformed Church, and o be associated with the True Dutch Reformed Church in he East, which had seceded from the first-named denomiation in 1822. The new little church was, indeed, entering nto correspondence with the True Dutch Reformed Church (cf. *ibid.*, Art. 12), but these contacts did not bear fruit until in 1890 the Classes Hackensack and Union became affiliated with the Holland Christian Reformed Church.

Further discussion concerning the name was occasioned by negotiations with Rev. J. R. Schepers, a Dutch minister who served a Dutch congregation affiliated with the United Presbyterian Church. The Minutes of the Classical Assembly of October 1, 1862, contain the following, in Art. 9:

> The President asks Rev. Schepers if the Reverend does not judge that he ought to unite with the Seceders here, since they find themselves in the standpoint of the forefathers. Rev. Schepers declares that he also belongs to that Church; but the President declares that he cannot judge concerning this; but since the language [*i.e.*, the English language used in the United Presbyterian Church — Ed.] is unknown and Rev. Schepers and his congregation have been raised in the Holland Church, was it not their calling to live and work together as brothers? Rev. Schepers declares that he could well separate from the Scotch [*i.e.*, United Presbyterians — Ed.] if the Church in the Netherlands would acknowledge us; but as long as that doesn't happen he cannot separate.

Rev. Schepers was a fairly regular visitor at the Classical session of the True Dutch Reformed Church, and there were continuing efforts to persuade him to unite. At the Classical meeting of February 3, 1864, after Rev. Schepers had been asked if there were no possibility of uniting with the church, the minutes report (Art. 4):

> Rev. Schepers declared that he had obtained instruction from his consistory to go no further in the way of union other than to exercise ecclesiastical fellowship and correspondence, and that they would give a membership certificate to those who desired to transfer to our church. . . . The President stresses that they should return with us wholly to the ecclesiastical position upon which they and we stood in the Netherlands, namely, to the doctrine, discipline, and worship of our fathers, as this is prescribed by the National Synod of Dordrecht in the years 1618-19, and therefore that they should separate themselves entirely from the above-named [*i.e.*, United Presbyterian — Ed.] denomination; the more so since they could exercise little or no communion with that church, since all things were dealt with by them in the English language.

A response to these further overtures was given to the next meeting of the Classis, held June 1, 1864. In Article 4 of the minutes it is said:

A letter was read to the assembly from Rev. Schepers . . . the import of which is that his congregation did not wish to unite [with us] unless we should allow ourselves to be re-baptized, that is to say, change our ecclesiastical name, and instead of True Dutch Reformed Church take the name of Christian Seceded [Church], as in the Netherlands. Since the Committee could not do this by itself, it has brought the matter to this assembly, and since the Classis did not wish to take this step, it appears that for the present nothing can come of the aforesaid union; for which reason the matter is further left in the hands of the Scotch brothers, since we for our part have done all that we could.

It is interesting to observe that, even though the Seceders of 1857 separated from the Dutch Reformed Church in order to be related rather to the Christian Seceders of the Netherlands, they now resisted the endeavor of the Scotch Presbyterian brothers to bring them into closer relation by having them adopt the same name. This unwillingness to adopt the name of the Seceders of the Netherlands might be explained by these considerations: (1) The Netherlands Seceders had rejected several requests of the American Seceders for recognition as a church in their fellowship. The American Seceders complained of being dealt with in a "step-sisterly" fashion (cf. *Minutes* of the Classical Assembly, October 3, 1860, Art. 9), and this certainly occasioned some measure of estrangement. (2) The church which now called herself True Dutch Reformed, thus relating herself to the American churches which in 1822 seceded from the Dutch Reformed Church in the East, would not wish to distance herself from that church by choosing a name that would relate her to a church in the Netherlands.

Ware Hollandsche Gereformeerde Kerk

At the next Classical Assembly the church again addressed herself to the problem of her name, and this time chose a Holland name in order to give expression to her Dutch character. It should be noted that heretofore the names chosen were English language names, even though they reflected the Holland character of the church. Now, however, a Holland language name was chosen. For the meeting of October 12, 1864, the following minute appears (Art. 12):

Since, pursuant Art. 4 of the *Minutes* of the Classical Assembly dated February 2, 1859, our denomination has assumed the title of Hollands Reformed Church, and Art. 9 of the *Minutes* of the Classical Assembly held February 6, 1861, thereafter that of True Dutch Reformed Church, with the exception of the congregation at Graafschap; this matter comes into discussion anew and it is decided to henceforth assume the title of Ware Hollandsche Gereformeerde Kerk [which, in translation, is True Dutch Reformed Church — Ed.], in order to preserve our Holland character and to be distinguished from the Dutch Reformed Church here.

Overtures for Change

After this, however, there appeared a desire to be distinguished not only from the Dutch Reformed Church from which the church had seceded, but also from the True Dutch Reformed Church located in the East. Ove tures bearing on this came from the church in Paters N. J., since this congregation was most likely to suff from confusion of names. It was decided to make quiry into the possibility of changing to the name: "H landsch Gereformeerd" (cf. *Minutes*, Classical Assemb Jan. 12, 1865, Art. 20). Since it was found possible make this change by a 2/3 vote of each congregation, was decided to recommend this to the churches (*ibi* April 5, 1865, Art. 7), but nothing seems to have co of this. The Paterson church made three further a tempts to obtain a change of name but it was finally d cided at the General Assembly of June 10, 1868 (cf. A 9), that the name should remain "True Dutch Reform Church," with the understanding that those who want deletion of the word "True" might bring their objectio to a later meeting. The General Assembly of April 8, 1869 (Art. 22), decided that the name of the denomin tion should remain unchanged, but each congregation w left free to adopt the name "Hollandsch Gereformeer (*i.e.*, Holland Reformed).

The first proposal for the name by which the chur is now known came from Classis Illinois in 1872. At t General Assembly of June 5ff., 1872, Classis Illinois r quested "that the Title of our church be changed Christian Reformed Church" ("Christelijke Gereformeer Gemeente"). After some discussion it was decided retain the present name (cf. Art. 18). Classis Illin renewed her attempt to secure change of name at t General Assembly of June 11ff., 1873, whose *Minutes*, Art. 27, read as follows:

The Classis Illinois presents a resolution wi reference to the name of our church, asking f change of that name. This resolution reads as fo lows: "That the word True [Ware] be dropp from the name of our church and the name of o church henceforth be: 'The Dutch Reformed Churc or 'Hollandsch Gereformeerde Kerk,' but that t congregations which are now incorporated wi the State under the name The True Dutch Reform Church be left in the freedom to maintain th name with the State as long as this is absolute necessary, but that in ecclesiastical spheres th name be no longer used." After the discussion was decided: To retain the old name and that new congregations may be incorporated under a other ame.

Holland Christian Reformed Church

Another attempt to obtain change of name occurr in 1877, though the details are not recorded. Finally, 1880, a name was chosen that indicated the Dutch cha acter of the church and her close relation to the Seced Church of the Netherlands. It is interesting to note th at this time there was a strong concern to be rid of t word "True" in the name of the church, not because caused confusion with the True Reformed Dutch Chur in the East, but because it seemed a reflection of und pride. The *Minutes* of the General Assembly of Ju 9ff., 1880, record the following actions in Articles 47 a 48:

The change of name of our church comes und discussion. From the discussion on this matter is evident that the great majority of the assemb would rather that the word True should be tak out, and for the following reasons: (1) Th though our church assumed that word simply as identification by which she might be distinguishe something false is attributed to her because of th

rd, namely that by it we wanted to express that hold our Church for the only infallible and reby want to characterize as false all that lies side of us. (2) The reason for which our church lier took the word True had fallen away. While lier we would have wanted to name her Dutch formed Church, we came into difficulty with State, for the State said: A Dutch Reformed urch in America I know for years. But who, n, are you. For that reason the word True, l the recognition of our church by the State, as ncerns the name, was in order. Further, the formed Church had deleted the word Dutch, and now designated simply: American Reformed urch, and thus it would be enough of a distinc- n for the State if we should name our church tch Reformed Church. After some deliberation proceeded to vote as to whether the word True uld be deleted or remain, and from the voting it pears: The word True must be deleted. Now, course, there remains the name Dutch Reformed urch. For some this name alone does not find dy acceptance. There was a desire for some- ng else, but what? The time for this session transpired. . . .

The assembly again considers the change of name, ce the name Dutch Reformed Church is not con- nial to some. There is a desire for the following ange:

a. For the word Dutch let Holland come in its ce. And for these reasons: We live as Holland- s in America, and do not wish ever to be ashamed our origin. The word Dutch is ambiguous and n be either Hoogduitsch [German] or also Neder- itsch [Holland]. Therefore the word Holland stead of Dutch.

b. Further it is desired that the word Christian uld be placed before Reformed, and for this ason: Most of the emigrants who come here out the old Fatherland, come out of the Christian formed Church. Many of those who unite with have a predilection for their old name. Then o: many of our number have been born and ared in the last-named church, which also builds the only and unchangeable foundation of salva- n of Jesus Christ. With that church we are one essence, even though the Ocean separates us. e is our Mother and also our Sister. We love e name of our Mother- or Sister-Church, and are ry much attached to it. For one reason and an- her the name desired is: *Holland Christian Re- rmed Church.*

Finally the old and now proposed name is voted on, and from the voting it appears that the de- ded majority wishes that our church should here- ter be named: *Holland Christian Reformed Church* Hollandsche Christelijke Gereformeerde Kerk. ith this name there is general satisfaction.

Christian Reformed Church

There was subsequently a move in the direction of dropping the word "Holland" from the name of the church. This was stimulated especially by the union with the old, English-speaking True Dutch Reformed Church in the East, which took place in 1890. When the union was being contemplated, the True Dutch Reformed Church urged the difficulty of the name. It was judged that one could hardly call an English-speaking church a Holland church. Classis Hackensack therefore desired to assume the name "Christian Reformed Church," and noted that if the rest of the church could decide to drop the adjective "Holland," there would be, as far as the name is concerned, complete agreement with the Christian Reformed Church in the Netherlands (cf. Acts 1890, Supplement VII, p. 44). The union with the True Reformed Dutch Church was effected in 1890 (cf. Acts 1890, Art. 49, p. 14).

In 1892 it was proposed that the word "Holland" should be dropped from the name of the church, since there were also English and German congregations. It was decided to table this matter until the following Synod (cf. Acts 1892, Art. 87, p. 32). In the Acts of 1892, Art. 26, p. 13, it was reported:

The proposal to delete the adjective "Holland" from the name of our Church, since there are also English and Dutch congregations . . . is taken up for consideration. By mouth of Rev. J. C. Voorhis, Classis Hackensack notes that although this has in fact already happened, it is not always taken into account. She [Classis Hackensack — Ed.] had indeed set this up as a condition for union, and this was agreed to . . . in connection with Articles 24 and 29, Acta Syn. 1890. In answer reference is made to the difficulty of each official change of name, since, under the existing civil laws this would require a dissolution and reorganization of all our congregations. However, with the explanation of Classis Hackensack, that since her own congregations are still also known to the State under the earlier name she would be satisfied if the change of name would be taken into account only in ecclesiastical affairs, this matter is considered finished. (Editor's note: This is still true today. The official name of the Prospect Street Christian Reformed Church, Passaic, N. J., is: The True Reformed Dutch Church of Acquackanonk).

The last decision with reference to the name of the church appears in the Acts of Synod 1904, Art. 132, where the following appears as having been approved:

In connection with the Agendum: "The Classis Grand Rapids West requests Synod to declare or settle upon what really is the official name of our Church: Christian Reformed Church, simply; or Christian Reformed Church in North America; or Christian Reformed Church in America, because the various deeds and documents do not appear to definitely indicate," the Committee found the following to be the practice of the Church: *Agenda* and *Wachter* have: "North America." The Theological School and Mission Boards — "America." According to Art. 48 of the Synod of 1880 the offi-

cial name of our church became: "Holland Christian Reformed Church." In 1892, see Art. 87, a proposal was made to let "Holland" out, followed by a decision of the Synod of 1894, Art. 26, which shows that by the deletion of Holland the church name is really: *Christian Reformed Church.* The Committee advises more exactness with reference to this name in ecclesiastical life; and advises that in all future incorporations, wherever possible, this name be used.

The American Reformed Church???

For sixty-three years (from 1894 to 1957) the church that originated in the secession of 1857 has been known as the Christian Reformed Church. It is a name which has greatly endeared itself to the membership of the church. Even so, there are many who view it with misgivings, and fear that it is a name which rather isolates us from than introduces us to the American world, and which rather distinguishes us as sectarian than commends us as a church interested in and related to her environment.

It is interesting to observe that only recently a prominent home missionary has expressed his grave concern about the failure of our missionary address to the American community. He complains: "We are an unknown church. Our emphasis upon self-preservation — so constantly emphasized in our Centennial material, has become a matter of selfish self-indulgence. We have become so myopically concerned with preserving our precious Reformed Truth t we have neglected the best means of preserving it, nam to vigorously communicate it to others. . . . We would to tell America what fine people we are and what won ful schools we have and what fine things we have done, etc., but if we are not willing to take our place as a Chu in the American world by, first, being a witness to American world, and second, being a Church for the Am can world, we have no right to be in America as a Chu and certainly no right to celebrate a Centennial as an Am ican Church."

Thereupon, in an address to the General Home Missi Committee, the home missionary made a four-point prop for a vigorous evangelistic program on the part of Christian Reformed Church. The fourth part of his p posal is: "That the Board recommend to Synod that name of our church be changed from its present cumb some and confusing name to 'The American Refor Church.' Incidentally, this would be a most effective wa throwing this entire program into the lime-light and the hearts of our people."

* * * *

It may indeed be said that names are in the last anal of little consequence, and that character, behavior, inter and intention are the things that count. *What our n* shall be — Christian Reformed Church or American formed Church — is really secondary to *what we* shall

Or is there, after all, some indication of what we are want to be in the name by which we call ourselves?

Freemasonry in Early America

by Peter Hoekstra

THE HISTORICAL LITERATURE on the American Revolution has become truly voluminous, but there remain certain aspects of the period which deserve further study. One of these is the influence of religious and sectarian forces, and especially of the Calvinistic clergy, in bringing on the Revolution and in furnishing it with moral support. A good beginning has been made along this line, but more needs to be done. So far as I know none of this excellent material is finding its way into our textbooks. Another phase of the period which deserves further exploitation is the influence of Freemasonry.

On the origin and alleged antiquity of Masonry nothing need here be said (for on these points its own votaries are not agreed); nor does our emphasis fall on its organization or its ritual; but its purpose and some of its tenets will have to receive at least passing notice.

MODERN FREEMASONRY dates from the organization of a Grand Lodge in England in 1717. For many years prior to 1717 there had existed, in England and elsewhere, numerous Free-Mason's guilds (also called lodges), consisting of memb of the stone-mason's craft, who handed on th secrets from one generation to another. Its me bers were known as working masons or Operat Masons. But the practice had also grown up admitting to these lodges men of science and of professions. These were honorary members, a as such were non-Operatives, not versed in craft or mystery of stone-masonry. Later th honorary members came to be called Theoretic Speculative Masons. Owing to the decadence Gothic architecture, and perhaps for other reas Operative Masonry declined. Their architectu skill decayed, many of their geometrical secr were lost, and their numbers diminished.

What happened in 1717 was not, as has often b alleged, a revival of Freemasonry as it had l been practiced, but rather the emergence of entirely new organization different in purpose a spirit from the old. The Speculative Masons t control and united the few remaining lodges i a Grand Lodge with a Grand Master in cont Before this there had never been a Grand Lodge

and Master. No new Operative lodges arose after t date and the old ones gradually died out. The v Grand Lodge retained the fraternal spirit of the ld as a bond of union, and perhaps some of its nbolism, but these were now to be directed to iew "science of morality." Thus the new Free- sonry came to be defined by its followers as system of morality, veiled in allegory, and istrated by symbols."[1]

In 1720 the Grand Lodge decided: "If any set or mber of Masons shall take upon themselves to m a lodge without the Grand Master's warrant, regular lodges are not to countenance them, nor n them as fair brethern."[2] In other words, the and Lodge of England assumed the right of ganizing all future lodges and Grand Lodges and is became the mother Grand Lodge of Free- sonry. England, which was ever tolerant of sonry, became its Mecca. There is a dispute as whether the Scottish and Irish Masons ever ceived a warrant from this Mother lodge, but they em to have followed its example in uniting exist- g organizations into a Grand Lodge.[3] From these ree governing bodies,all regular lodges and Grand dges are said to be derived, directly or indirectly. om England Masonry spread throughout the rld. It became particularly active in France d also in Prussia, where Frederick the Great was patron and Grand Master — which may account part for Frederick's great admiration for George ashington.

In the English colonies in America Masons were to be found early in the eighteenth century in arly every seaport, especially at Philadelphia d Boston. These were apparently Speculative asons, who organized themselves into lodges, hich were known as "time immemorial" lodges cause they existed without a charter from Eng- nd. The first American lodge known to have ceived its charter from the mother lodge was ganized at Boston, in 1733, although Pennsylvania d Virginia also claim the honors.

Most prominent among those who early contri- uted to the spread of Masonry in the colonies was enjamin Franklin. He had learned about it while England and put the idea into practice in hiladelphia, where he orgaized the Club of the eather Aprons. This group met in secret, but hether it was an independent lodge or a mutual id society cannot be definitely stated. An active dge was in existence in Philadelphia in 1731, for ranklin's account books for that year indicate that s a printer and vendor of stationary he did business with the St. John's lodge of that city. In 1734 Franklin became its Right Worshipful Master and before long Provincial Grand Master of Pennsylvania. In that year, 1734, he printed the "Book of Constitutions," the oldest Masonic work in America.

In various ways Franklin spread the influence of the lodge. As Deputy Postmaster General for the colonies he traveled extensively, everywhere meeting his fraternal brethren, who met in one of the upstairs or back rooms of the inns or taverns, which were usually owned by the lodge or one of its members. In the America of that day a tavern was almost synonymous for lodge. Lodge members made no effort to hide their identity. Though the official meetings of the lodge were held in secrecy, there can be no doubt of the influence which the lodge room in time came to exert upon the clientele of the public taproom, for when the lodge was not in session its members mingled freely with the men who came there to drink, to read the newspapers, and to argue.

Masonic influence was also spread through the newspapers found in the public room of every tavern. Here again the hand of Franklin was in evidence. He was the owner of the *Pennsylvania Gazette*, the most forceful newspaper in America. He also promoted a chain of newspapers, which advertised lodge meetings, discussed Masonic ideas, defended and promoted benevolence, fraternity, liberty, patriotism, unity, opposition to tyranny and to everything considered obsolete in government or religion.

Another agency which Franklin utilized to spread Masonic influence was the American Philosophical Society. Bernard Fay had shown that most learned societies of the day had numerous ties with Masonry and served as a front for the spread of its ideas. The American Philosophical Society, of which Franklin was one of the founders, was no exception. Fay calls it "a Masonic extension" and affirms that "in its inception this society had Masonic leanings, and one could, I believe, show that it has never lost that characteristic . . . . All the activities of its great 'star,' Benjamin Franklin, were of Masonic inspiration." The influence of this society extended throughout the colonies and everywhere it assumed the role of Masonic guide.[4] Still another service which Franklin rendered to the lodge was to induce a fellow-Mason, Thomas Paine, to come to America. In his numerous writings, couched in singularly clear and easy English, Paine gave expression to the shibboleths of Deism, which were also in the main the shibboleths of Freemasonry. He is generally credited with exerting

1. Most of this material was gleaned from the seven volmes of Mackey and Singleton, *History of Freemasonry* 1906).
2. Mackey and Singleton, IV, 894.
3. *Ibid.*, IV, 1102.
4. "Learned Societies in Europe and America in the Eighteenth Century," in *American History Review*, Jan. 1932, pp. 255-266.

much influence on the adoption of the Declaration of Independence.[5]

In various ways, therefore, Freemasonry spread, so that "in 1760 there was no town, big or small, where Masonry had not spread its web."[6] It established a degree of unity among its members, though in many other ways the colonies remained disunited. By 1762 Boston had several lodges, which numbered among its members James Otis, Josiah Quinsy, Joseph Warren, distinguished surgeon, and Paul Revere, who "spread the alarm through every Middlesex village and farm," and was later to be rewarded by being made Grand Master. John Hancock, one of the wealthiest merchants in the colonies, had just been induced to join the St. Andrews Lodge through the influence of Sam Adams. These names suggest that Masonry attracted to itself some of the best elements in society, and was in fact an economic and social aristocracy.

In Boston it was Sam Adams who played the role of promoter. He was poor in worldly goods, for he had neglected a profitable brewery to which he fell heir, and he was so indifferent to his personal appearance that, when it became time to send him as a delegate to the Continental Congress, his friends insisted that he discard his disreputable suit and hat and they outfitted him anew. But these very qualities endeared him to the simple rope and sail makers and other waterfront characters, upon whom he exerted a powerful influence. He had the genius of a Socrates in persuading these folk to his viewpoint. He was the prototype of later ward heelers and city bosses. And he it was who *organized* the revolutionary movement by instituting the colonial and inter-colonial Committees of Correspondence. For these posts only trusted "patriots" were chosen; moreover, secrecy was desirable. This helps to explain why these committees were "mostly made up of Masons."[7]

The overt act which brought the Revolutionary movement to a head was the Boston Tea Party, and in this event the hand of Masonry was much in evidence. St. Andrews Lodge was the most dignified and the most active in Boston. It met in an upstairs room of the *Green Tavern* (also called the *Arm of Freemasonry*), whose windows looked out on the waterfront, where, late in 1773, three "Indiamen" were seen lying at anchor ready to discharge their cargoes of tea. A downstairs room of this tavern was the meeting place of the radical North End Caucus, whose members were controlled by Sam Adams and by Franklin's intimate friend, Dr. Warren. These two men along w others were determined that the tea must not landed. On Thursday, December 16, 1773, kno Masons were seen to make their way to the loc room, not to practice lodge rites, but to plot wa and means. Presently there emerged from this ro a noisy group of men clad in shabby rags and w the headgear of Mohawk Indians. They proceec to the waterfront, entered small boats, boarded t tea ships, and dumped overboard 340 cases of t valued at $9,000. They then made their way ba to the tavern and late that night were seen leavi but later no one could be found to divulge th names. Though Americans had many Maso friends in England, including Burke ad Pitt, t act of wanton destruction could not be tolerat England placed a price on the heads of Ada and Hancock.[8]

As the Revolution progressed, some lodges fou it impossible to keep up their sessions, others d banded entirely. But it should not be inferred th Masonry as such declined. When the colon declared themselves to be states, American Gra Lodges, some sooner, some later, issued the equ alent of a Declaration of Independence of their o by severing their connection with the Engl mother lodge. They then assumed the right issuing warrants of their own for the formation new lodges, usually within the jurisdiction of particular state. But there are instances where t Grand Lodge of Massachusetts, for example, issu charters to lodges in other states, and even Newfoundland and Nova Scotia.[9]

We also hear much of field or military lodg peripatetic organizations in the army, wh were sponsored in each case by some state lod Washington, who was inducted into the lodge Fredericksburg in 1752 and soon thereafter w made Master Mason, seems to have made use these military lodges to bring about a degree cohesion among continental troops. He was n only commander-in-chief, but, next to Frankl was the most outstanding Mason on the contine and had Masonic friends in all parts of the count He actively promoted the creation of field lodg among the regiments and battalions of the seve states and took part in their activities wherever happened to be. With them he celebrated the Fea of St. John the Baptist and of St. John the Eva gelist, which were sacred days in the Maso calendar. While at Valley Forge he ordered assembly hall (Temple of Virtue) to be built f the use of the field lodges. Here Lafayette w

5. Joseph Lewis in 1947 published a book of some 300 pages purporting to show that Paine was the sole author of the Declaration. It is, I am convinced, a none too clever fake.
6. Bernard Fay, *Revolution and Freemasonry* (1935), pp. 230-31.
7. *Ibid.*, p. 273.
8. H. S. Allen, *John Hancock*, pp. 85, 141; Fay, *Revo tion and Freemasonry*, pp. 236-39.
9. J. Hugo Tatsch, *Freemasonry in the Thirteen Colo* (1927), p. x.

iated with Washington presiding as Grand son.[10] Many of Washington's trusted military isers and generals were Masons. Alexander milton, Baron De Kalb, Nicholas Herkimer, thony Wayne, and at least a dozen others might mentioned. The most famous of the military ges was American Union Lodge Number One, ich in 1779 petitioned the various Grand Lodges institute an all American Grand Lodge. Back of s move was the dream of making Washington National Grand Master. But mutual jealousy ms to have prevented the execution of this eme.[11]

Occasionally the incidents of war led to embarsing situations for Masonry, as when after a tle there was found among the spoils of war, archives, emblems, or other paraphernalia of enemy's field lodge. This mishap befell the glish field lodge "Unity Number Eighteen" after battle of Stony Point. But Washington, as a e Mason, ordered the return of these cherished phies under a guard of honor. This is not a e instance.

Washington never attempted to conceal his sonic connections. In December, 1778, when the triot army regained control of Philadelphia, ashington, in full Masonic regalia, marched ough the streets of Philadelphia at the head of "brethern" to Christ Church — there not to ten to a thanksgiving sermon, but to celebrate asonic rites. In later years Washington voiced s opinion of Masonry: "The virtues that ennoble nkind are taught, nourished and fostered in the art of Masonry. They encourage domestic life d serve as a standard for the highest duties of e state."

0. On military lodges, see Tatsch, *op. cit.*, chap. XVII; ilip A. Roth, *Masonry in the Formation of Our Governnt*, pp. 139-48.
1. Fay, p. 253.

It is somewhat surprising to find a somewhat favorable opinion by John Adams. In 1798 he wrote: "I have never had the honor to be one of your ancient fraternity. Many of my best friends have been Masons, and two of these [Gridley and Warren] whose life and death were lessons of patriotism and philanthrophy were Grand Masters. Such examples as these, and a greater still in my venerable predecessor [Washington] would have been sufficient to induce me to hold the Institution and Fraternity in esteem and honor as favorable to the support of civil authority."

If Washigton's reputation as a Mason was Continental, Franklin's was international. When Franklin was sent as a minister to France to solicit a treaty of alliance, he had already achieved among Europeans a reputation as philosopher and scientist, but also as a Mason. He found official opinion decidedly *Anglophobe,* but detected no enthusiasm for the American Revolution. In a very short time after his arrival, however, the climate of public opinion had undergone a marked change, and this was due as much to Franklin the Mason as to Franklin the quaint American philosopher and scientist. He identified himself with the learned societies of France, but he also ingratiated himself with members of the lodges. French Freemasonry had just undergone a reorganization. One of the most influential lodges was the *Loge des Neuf Sours* (Nine Muses). Franklin had himself initiated as a member and for two terms served as its Grand Master. John Paul Jones was also a member of this lodge. Franklin became Master of a second lodge while still a third conferred on him the highest possible degree. He was instrumental in bringing Voltaire into "the light of Freemasonry." "Everywhere symbols of American liberty were intertwined with Masonic symbols."[12]

12. Fay, pp. 253-73.

A Note on a School of Thought and Disciples

by Calvin Seerveld

Bennedetto Croce (1866-1952) may be the most enetrating thinker Italy has had since Galileo. arlo Antoni, professor of philosophy in Rome, new Croce's thought inside out and was Croce's st friend. But his life long Carlo Antoni refused roce's attractive offer to manage his fabulous brary in Napoli. "The man was too big," said ntoni. "I could not breathe freely in his shadow."

There is a pathetic seasoned wisdom in this confession. It epitomizes a situation as old as philosophy itself: with every big thinker there comes sooner or later a paralyzing school of thought. An original thinker with new ideas inevitably attracts a following, and a following inevitably seems to break down slowly on into a decadent school of thought. Where does the fault lie? And must I as thinker either enter into this pernicious circle or be condemned to a solitary normality and putter about by myself?

Every philosophy not directly and actually grounded in the confession of biblical revelation is just asking for the trouble of these two alternatives. Every philosophy uncritically

begun in a sovereign Reason, with analysis that professes not to need any grounding, is bound to yield a school of thought or a fragmentary run of eclectics. Every time a big thinker has so begun and students have come from everywhere to learn his ordering of theoretic knowledge, the dead end is already begun. Philosophy is theoretic knowledge, and unless philosophy is grounded in a reality deeper than theoretic thought it remains exactly what it is: theoretic thought, theory, hypothesis. And once a student has accepted one man's hypothesis he can only work out its logical consequences, or try to combine it with another hypothesis and its logical consequences, and so on. The distinctions become finer, the relations more and more complex, but the end result is still only hypothesis. And your own reworked hypothesis is closer to this big thinker or to that big thinker; you belong to this school of thought or to that school of thought.

No wonder the man on the street feels closer to the scientist who gives him a television set and sulpha drugs, while the philosophers define and re-define and talk like politicians. No wonder, too, that Paul spoke so feelingly against philosophy and the traditions of men.

A philosophy grounded in the confession of biblical revelation is no longer hypothesis. It is theoretic thought dominated by a supernatural power that is Truth. Here is the opportunity to escape a school of thought: a man philosophizing, personally continually quickened and chastened by the Holy Spirit himself. Here is the opportunity to develop a *community* of thought where the big thinker as well as the student come from afar is subject to an overpowering Sovereign.

But pride brings about the fall. It is easy t the big thinker to become proud of his origi thought, or more subtle, to become proud of humility. And with age and the accumulation devoted students comes a softness partial to claim. The dedicated young students catch vision as well as the words, but they, too, can beco proud. They have a handle on the universe and ready answer for age-old problems. Their e begins to wander from the Holy Spirit to master philosopher himself, and instead of che ing Scripture they begin spending more time e geting him. Even more sad than a school of thoug is this community of thought gone wrong in mas and discipleship.

The community is not a community when it a patriarchal family. A body is not a body wh it is a head and little heads.

IT IS A FACT that after Plato came the Platonis after Thomas came the Thomists, after Cal the Calvinists, and after Barth the Barthianis It is also true that a school of thought is a de end, and that only Jesus Christ deserves discipl

There are two ways out of this theoreticism a pride. The one is for thinkers to sulk alone, to jealous and lonely, to play socratic games a ply the sceptic's trade. But there is no room individualists in the kingdom of God. The oth way is for thinkers to build a *community* of thoug by keeping close to the foundation of *thoug* Jesus Christ. Somehow only He can keep a m humble enough. Somehow only His Holy Spi can lead a thinker through the shadows and g him a place to stand where he can breathe free together with another.

BOOK REVIEWS

THE GENERAL EPISTLE OF JAMES.

An Introduction and Commentary. (Tyndale N. T. Commentaries.) *By R. V. G. Tasker.* 144 pp. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. $2.00

Reviewed by OTTO A. PIPER, Professor of New Testament, Princeton Theological Seminary.

Luther thoroughly disliked the Epistle of James, not only because it seemed to attack St. Paul's teaching on justification by faith, but also because he deemed it an "epistle of straw," and many exegetes have shared the reformer's view. Yet Calvin said that he "received it without controversy." He felt that "though James seems more sparing in proclaiming the grace of Christ than it behoved an Apostle to be, it is certainly not required of all to handle the same argument." Professor Tasker's commentary certainly bears witness to the fact that under the hands of a sympathetic and skilled expositor this early Christian document is far from being dry or worthless for the Christian. The author goes even so far as to pronounce it "vital for Christian evangelism."

He accepts the ecclesiastical tradition concerning the writer and states the reason why James the brother of Jesus has to be considered its author. The traditional view "not only is incapable of being scientifically disproved, but it has much intrinsic probability." However, unlike a number of recent sch ars who regard this letter as the earli book of the New Testament, Dr. Tas pleads for the sixties as the date of writing, and finds in it among oth things traces of James' familiarity w people who had heard about Paul's ter to the Romans. He rejects — so what rashly, it would seem to me Burkitt's hypothesis that the letter originally written in Aramaic. very fact that the book had difficult in getting admitted to the canon probably best explained by the fact t the translation was made at a relativ late date, and that the Greek-speak congregations had not been famil with it during the last decades of first century.

The scarcity of direct references Christ seems at first sight to be stra for a Christian document. There

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itta was induced to believe that the ter was originally a Jewish document, iich later on by means of a few addi- ns was adapted by a Christian re- ctor to the needs of his church. The enomenon allows of a simpler ex- anation, however. James is a speci- en of "Wisdom" literature that was common in post-exilic Judaism. The thors of those works were intent up- showing the best way in which faith uld be applied to one's way of living. is not surprising therefore that the aracterization of "Wisdom" occupies e center of the letter (Jas. 3:13-18). e see more clearly than the Reform- s that not all the early Christian writ- s were destined directly to proclaim e kerygma, that is, the divine mes- ge. In their majority they were dis- tched to teach congregations or in- viduals in what manner the gospel as to be applied to practical everyday fe. A comparison of James with I ohn will show the same practical pur- ose and the similarity of ideas.

Dr. Tasker's exegesis is the work of competent scholar. A comparison ith other commentaries on the book ill show, however, that notwithstand- ig his great scholarship and keen crit- al mind he has primarily the needs f the preacher in mind. Thus discus- ion of textual and philological prob- ems are confined to a minimum. Out f the treasure of his own spiritual xperience, but without spurning the elp that comes from Calvin, Kierke- aard, and other reasoned expositors, ne author brings to life the short docu- ent. For the psychology of faith and nbelief, and for the knowledge of their ractical consequences the reader will nd ample material. The clear and igorous style of the work makes for leasant reading, and the practical reatment of the letter makes it easy to llow Dr. Tasker's argument. It is greatly to be desired that many volumes of this series will follow the example set by its able general editor.

A minor point on which this reviewer disagrees with the commentator, concerns 3:14. RSV translates, "But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth." This sentence has always been considered a *crux interpretum*. Dr. Tasker, following Hort, makes this verse to say "that, if the defects previously mentioned are present, the would-be teacher should refrain from embarking upon his work," whereas Mayor paraphrases it as follows: "Do not boast of wisdom and so lie against the truth." Neither of these interpretations does justice to the text, however. The difficulty disappears when the phrase is understood as a question. The early manuscripts had no punctuation marks, and the scribes later on understood the verbs of this verse as being imperatives, as did the Vulgate, too. Taken as a question, however, the sentence asks: "If you have bitter jealousy and selfish ambition in your hearts, do you not boastingly place yourself above the truth and make it a lie?" In this case v. 14 is in full agreement with the subsequent two verses, and full justice has been done to the letter of the text.

CALVIN'S DOCTRINE OF THE LAST THINGS, *By Heinrich Quistorp, translated by Harold Knight.* 200 pp. Richmond: John Knox Press. $3.00.

Reviewed by JAMES DAANE, Minister, First Christian Reformed Church, Los Angeles, Calif.

The theological renaissance of our times includes the discovery of the profoundly eschatological character of the gospel, and the new surge of interest in the theology of the Reformers. Given these two factors, the question has naturally been asked, How much and what kind of eschatology can be found in the theologies of the Reformers? Indeed, Quistorp confesses that the inspiration for this book came from a lecture on the last things by Prof. P. Althaus and from his study of Calvin's eschatological writing *Psychopannychia* under Karl Barth. By this book Quistorp fills a gap in our critical knowledge of Calvin.

How eschatological is Calvin's theology? Although Calvin presents no separate, systematic eschatology, the eschatological note rings throughout his thought. He is more eschatological than Luther, for if Luther is the theologian of faith, Calvin is the theologian of hope. His theology is highly eschatological because so preponderantly Christological. Calvin is less concerned about constructing a logical system of theology than the theologians which preceded and followed him, as the very form of the *Institutes*, as compared with the *Summae* and *Common Places* of the earlier Medieval Schoolmen and the *Systematic Theologies* of the later theologians, indicates. Calvin is more eschatological because his prime concern is to state the truth of our understanding about the God revealed in Christ. Calvin desired to be above all else a theologian of the Word in the Word's witness to the crucified and living Christ (as his commentaries indicate), and therefore the eschatological is of the very essence of his theology.

Calvin's eschatology, asserts Quistorp, is essentially Christology. Christ is the crucified but living Lord who will come again fully to accomplish redemption. The Christian is a new creation in Christ; his life is hid in Christ.

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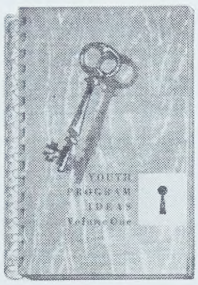

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While living out in the world his hidden life in Christ, he expectantly awaits the revelation of Christ in glory which will also be the revelation of his own life. Although the ordinary Christian may not be able to pronounce the word, when he lives as a Christian he lives on an eschatological note. Therefore hope is of the very essence of his faith. Without this orientation toward the future in terms of his hope, faith would not be faith. Therefore living in faith he lives in hope, in prayer, in expectancy, in patience. He accepts the sufferings of the present, and in quiet strength faces the future, which is the revelation of the Lord of glory in whom his reality is grounded and hidden. He is now in Christ. And Christ is his future. Thus Calvin's ethics, no less than his theology proper, is an eschatological ethic, because Christological. He is concerned with who is the First and Last.

It is in terms of this Christ-centered hope that Calvin approaches the life of the believer in this life, his status between death and the general resurrection, and his place in the final judgment and resurrection. Quistorp therefore begins his discussion with a consideration of the Christian hope, and expresses the judgment that both the weakness and the strength of Calvin's eschatology derive from this approach: strength, because it keeps the eye fixed upon Christ; weakness, because it tends to individualize and perversely spiritualize Calvin's eschatology.

Readers will find it interesting to observe to what degree Calvin in his doctrine of the immortality of the soul is under Platonic influence — without being a Platonist. Equally interesting is Quistorp's reaction to Calvin's denial of soul-sleep after death, and to Calvin's complementary notion that death for the individual serves much the same function as the return of Christ — a notion which would seem to be in conflict with the principle that "they without us shall not be made perfect."

T. F. Torrance in a short but perceptive preface declares that Calvin's eschatology is but the application of his Christology to the life of the Church. The detailed study of Quistorp lends support to this judgment. Calvin is surely more eschatological than many subsequent Reformed theologians because he is more Christological — not because he was eschatologically conscious in the modern sense. It may be asked perhaps whether Quistorp does not sometimes read Calvin in terms of modern theological categories (for example, "hiddenness" and "revealed") and whether he does not at times give Calvin credit for more eschatological perception than he indeed possessed. When, for example, Calvin interprets the "new man in Christ" of II Corinthians 5 chiefly in ethical rather than in ontological terms, one wonders whether Calvin is quite as eschatologically up to date as Quistorp seems to suggest. Quistorp does recognize Calvin's tendency to over-spiritualize but does not Calvin, even more than Quistorp suspects, lose the distinctive ontological aspect of New Testament eschatology even in the area of individual eschatology?

Quistorp criticizes Calvin's eschatology as being highly individualistic and quite lacking in cosmic breadth. He urges that there is a tension between Calvin's loyalty to the Biblical message of the return of Christ and His universal Kingdom, and his tendency to spiritualize and individualize Biblical eschatology, as evidenced in his belief in the soul's immediate vision of God in glory after death without the mediation of Christ's return. This tension is said to stem from Calvin's humanism. Whatever the source, I think it must be granted that Calvin's eschatology is too "spiritualistic" and too individualistic, two features which have characterized Reformed theology as a whole and its eschatology in particular to a considerable degree. The typical section on Eschatology found at the end of the typical Reformed Systematic Theology is almost exclusively individual, rather than cosmic, centered. What place is given to the Kingdom, that tremendous eschatological factor of the New Testament? What place is given to the function and place of the Church relative to the Kingdom? Indeed the whole of eschatology is developed almost without Christ. Quistorp is right in asserting that Reformed eschatology has suffered since Calvin and has done so precisely because it has become less Christological.

It is Calvin's loyalty to the Scriptures as a witness to Christ, which in spite of his tendency to spiritualize and individualize, enables him to surpass some of his more systematic successors and declare not only that there will be a conversion of the Jews after the conversion of the Gentiles, but also that they will then both be gathered into the Kingdom, but in such manner that "the Jews as the first born of the family of God claim the leading position."

In view of the present discussion in Reformed circles about the correlation of election and reprobation it is interesting to see Quistorp assert that the antithetical aspects of the final judgment "are not for Calvin of equal importance, any more than the two sides of predestination which is the ultimate ground of this last judgment. Although in his developed teaching on election his arguments about the eternal counsels of God might give the impression of such an even balance through his equal emphasis on both aspects, yet it is plain from his eschatological teaching that he is pre-eminently concerned about election and salvation in Christ." There is good reason to believe that once the New Testament eschatological understanding of the gospel is perceived, the unbiblical correlation of election and reprobation, sometimes seen in Reformed theologians, will drop from sight.

It will, I think, only whet the appetite to state that this very modern theologian and one who is so sympathetic to Calvin, is also a millennialist. He objects to the Augustinian-Calvin conception which makes the millennium merely a period in church history instead of an eschatological factor. Calvin, because of his anti-Anabaptist spiritualization, says Quistorp, failed to understand that the millennial kingdom is neither merely an earthly nor merely a spiritual kingdom, but one that belongs in part to the next, and as such an intermediate kingdom it is an eschatological event.

Quistorp's book invites the attention of all who name the name of Calvin.

Letters . . .

SIRS:

I should like to thank Dr. DeBoer for focusing our attention upon Neo-Positivism and certain philosophical problems.

If I have understood him correctly, the dominant thesis in the first article (*Thoughts for the Times on Philosophy and Theology*) is this: "Philosophy is neutral analysis of the differences between the logical operations of people engaging in their several species of talk." Philosophy is a special skill, an activity, and not a residue of theoretical propositions. And philosophy's task is to clarify the logical differences between kinds of talk.

What would interest me would be to know how Dr. DeBoer relates this *abstract* skill to the *concrete* philosopher. Does the *man* just get in the way? Is this method, *i.e.*, philosophy, actually the same thing to all men?

With the second article (*Notes on the Logic of Theological Language*) I must confess I am not altogether clear on what the thrust of his thought is. I understand him to argue that "God loves us" is a theological sentence, and "loves us" is to be understood ordinarily (?) and "God," strictly speaking, cannot be understood at all, so that "God" "loves us" must be taken extraordinarily. "God loves us" is parabolic language; the logical sense of such talk is analogy, metaphor.

This dilemma confronts me: Can "God loves us" be both metaphorical language and statement of fact? If yes, I do not get the point of the analysis. If no, then it is unclear to me why Dr. DeBoer asks about verifying this parabolic "God loves us" factually since the philosopher's task is simply to analyze the logical status of language.

For some time I myself have been persuaded that philosophy is a far-reaching orientation, not a technique bound to examination of language. I feel a poverty at the reduction. (By orientation I do not mean metaphysics, which I too reject.)

I am also sceptical at the fruitfulness of dicing talk into theological sentences, ethical sentences, physical sentences, and so on. My limited reading of Positivists prompts me to think that if they begin by analyzing the logical moment of language they end by reducing language to a logical appendage, and this seems to me to be a distortion.

If Dr. DeBoer would respond to these few confusions to help several of us who could not attend his lecture, I should be very grateful.

CAL SEERVELD

Rome, Italy

REPLY

I wish to thank the Editors for allowing me to respond to Mr. Seerveld's interesting letter. I am flattered that he has given some hard thought to my little papers, which certainly are not faultless. In fact, I am not at all confident that I can clear up what Mr. Seerveld calls his "few confusions."

(1) About the special job of the philosopher. I did not say that the word "philosophy" has one role only. I merely proposed that we give it a more precise sense than it has often had; which proposal Mr. Seerveld is at liberty to reject. Would he want to classify everything a philosopher wrote or thought as philosophy? For example, is he prepared to recognize Plato's philosophic skill in his view that a lot of motion is good for babies and in his rather low estimate of women? The contrast between the "abstract skill" of the philosopher and the "concrete philosopher" is somewhat queer; the proper distinction to make is that between the man and the philosopher — a particular skill. I do not relate the skill to the man otherwise than as I relate being a carpenter to being a man. Carpenters, geographers, and philosophers are men with skills. Is there a special difficulty about being a man and a philosopher which does not obtain with being a man and a numismatician? I do not understand the question "Does the man just get in the way?" I suggest merely that a man has to face such questions as "Shall I keep the promise I made?" and "Is Christ God's Son?" and that he faces them as a man; if he has some skill in philosophy or numismatics the skill does not at all ease or direct his choice of a policy or reply. Plato was a religious man; I am quite sure that his being a philosopher (which he was supremely) is not the reason why he embraced his theology; nor was Augustine a Christian because he was a philosopher.

(2) Now for Mr. Seerveld's comments on my second paper. I did not *argue* that "God loves us" is a sentence which makes a theological statement; I took it as an example of such a sentence (after arguing that the early positivist assault on theology was unsatisfactory). More important, Mr. Seerveld does not show that it is wrong to say that "God

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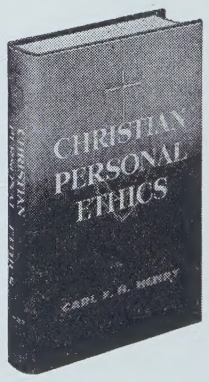

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loves us" is logically rather special. The point here is elementary and familiar to all the great theologians in our tradition. God is not a familiar object, we do not meet Him as we meet our neighbors, and is He not incomprehensible? Mr. Seerveld's dilemma leads him astray. T. S. Eliot's "The river sweats/Oil and tar" is metaphor; so are the expressions "a smiling field" and "sweet melody." Are they on this account unable to state what is the case? Theological statements operate by analogy (metaphor is only one species of analogy; others are more important), and they are intended to state what is the case. They need analysis because analogous discourse is often very subtle and very different from other modes of discourse; and the analysis (my own may not be quite correct) is a philosophical exercise. Philosophy clarifies discourse, it does not take its place or justify it. As for verifying "God loves us," I think that Mr. Seerveld misunderstands me. I did not maintain that as a philosopher I verify God's love of me. I believe in His love, as I trust Mr. Seerveld does too. But I do not believe it *qua* philosopher. My discussion was not about *my* verifying God's love but about whether it is in order to ask about verification.

(3) I think that Mr. Seerveld is not clear on what philosophy is. To describe it as "far-reaching orientation" is not very helpful; incidentally, it is a metaphor. Nor does it follow from saying that philosophy is logical study of modes of language use that its role is reduced or unimportant. I see no reason for saying that philosophers reduce language to a "logical appendage" — does Mr. Seerveld mean that a logical study of moral discourse alters it, turns it into useless talk? The distortion is of his own making. I believe that he could work his way toward the view he objects to (not without misunderstanding) if he examined Plato to clear up the difference between Plato's giving advice on how to bring up children and Plato's philosophical activity. Better still, let him reflect on what can be learned from the opposition of the early Church to Gnosticism and from the constant practice of the Church in preaching the Word and administering the sacraments to all sorts and conditions of men, no matter what their class or occupation or stage of education. It is likely that Mr. Seerveld and I have moods when we are tempted to think that our small familiarity with scholarship entitles us to claim some degree of authority with respect to the more important truths. But God speaks to all men, not to an intellectual elite only; and in this life no man can rise above faith, not even philosophers. Why is it funny to say that to be a Christian one needs to have heard every one of the professor's lectures on The System?

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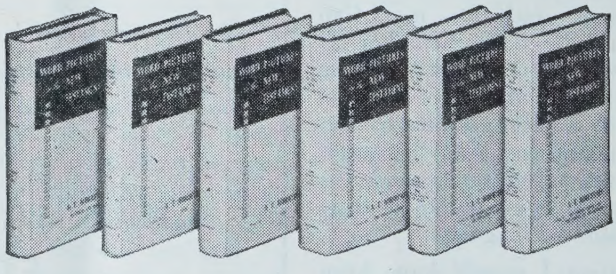

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